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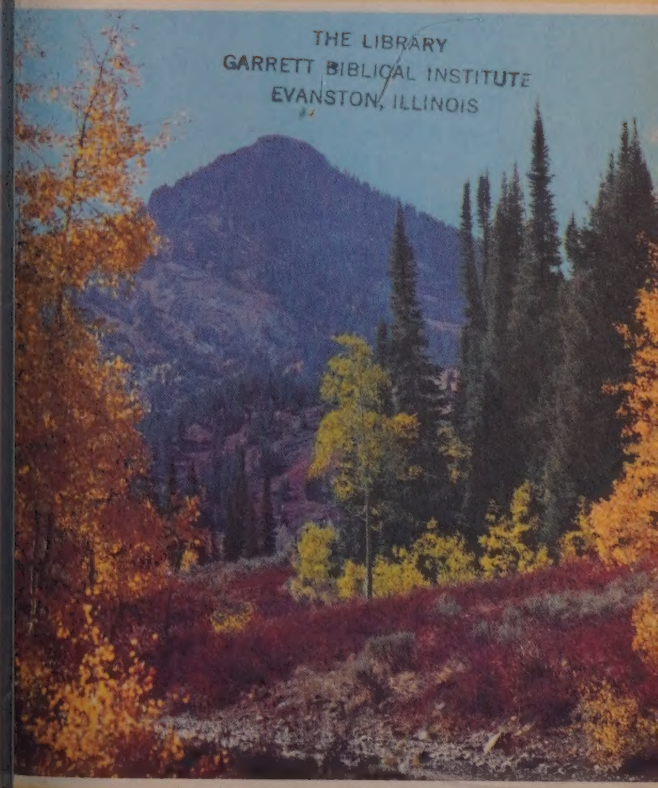

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Homeward to God

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from October 1 to October 31

Illumination: I am zealous to know the Truth, a
I am spiritually awakened.

Prosperity: My zeal and enthusiasm for Tr
quicken the flow of plenty, and I am prosper

Healing: My zeal and enthusiasm for life quick
and vitalize my mind and body, and I am m
whole.

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Faith in the Invisible Substance, the Key to Demonstration

from the writings of

CHARLES FILLMORE

IN THIS LESSON we are considering the subject of faith especially as it applies to the demonstration of prosperity. In this study, as in all others, ve must start in the one Mind. God had faith when He imaged man and the universe and through His aith brought all things into being. Man, being like God, must also base his creations upon faith as the nly foundation. Here then is our starting point in uilding a prosperity consciousness and making our vorld as we would have it. We all have faith, for it s innate in every man. Our question is how we may ut it to work in our affairs.

Jesus gave us our best understanding of faith when He described Peter as a "rock" and asserted hat His church, the ecclesia or "called-out ones" was to be built up with this rock or faith as its sure

foundation. In this sense faith represents substan the underlying, basic principle of all manifestati "Now faith is assurance of *things* hoped for, a c viction of things not seen."

It is quite possible to possess a reality that can be seen, touched, or comprehended by any of outer senses. It is faith when we are fully consci of "things not seen" and have the "assurance *things"* not yet manifest. In other words, faith that consciousness in us of the reality of the invisi substance and of the attributes of mind by which lay hold of it. We must realize that the mind ma real things. "Just a thought" or "just a mere ide we sometimes lightly say, little thinking that th thoughts and ideas are the eternal realities fr which we build our life and our world.

Faith is the perceiving power of the mind linl with a power to shape substance. You hear of a c tain proposition that appeals to you and you say, have faith in that proposition." Some man wh character seems right is described to you and say, "I have faith in that man." What do you m by having faith? You mean that certain charac istics of men or things appeal to you and these mediately begin a constructive work in your mi What is that work? It is the work of making proposition or man real to your consciousness. character and attributes of the things in your m become substantial to you because of your faith. office of faith is to take abstract ideas and give th definite form in substance. Ideas are abstract formless to us until they become substance, the s stance of faith.

A very important work in soul culture is the establishment of a faith substance. Once we discern this law of soul building by faith, we find the Hebrew Scriptures full of illustrations of it. The 1st chapter of Luke's Gospel tells us how Elizabeth and Zacharias were told by an angel that they would have a son and that his name would be John. Zacharias was burning incense at the altar in the exercise of his duties as a priest. This means that when the mind is looking toward Spirit, even if it be in a blind way, and is seeking spiritual things, it will become spiritualized. The burning of incense typifies spiritualization. Zacharias represents the perceptive and Elizabeth the receptive qualities of the mind. When these two work in conjunction in prayer, meditation, and aspiration, the mind is open to the higher thoughts or angels that bring the promise of a new and definite state of consciousness. Zacharias doubted the promise of a son because his wife was past the age of childbearing, and because of his doubts he was stricken dumb. This means that when we perceive spiritual Truth and doubt it, we retard its outer expression; it cannot be spoken into manifestation through us because of our doubt. All the growth is then thrown upon the mind. Elizabeth "hid herself five months," but when the mind begins to feel the presence of the new ego or new state of consciousness, then we again come into faith expression: the speech of Zacharias is restored.

Do not fear the power that works out things in the invisible. When you get a strong perception of something that your inner mind tells you is true and good, act on it and your demonstration will come.

That is the way a living faith works, and it is t
law of your creative word.

Faith can also have understanding added to
We call our spiritual faculties out of our subc
sciousness. When Jesus did some of His most
markable works He had with Him Peter, James, a
John; Peter representing faith, James wisdom
judgment, and John love. These three faculties wh
expressed together in mind accomplish apparent m
acles. You have called out faith in things spiritu
you have faith in God, and you have cultivated yo
unity with the one Mind; if you then use spirit
judgment and do your work in love, you have
come "a teacher in Israel."

In order to have understanding of the l
through which we gain or lose in the use of the
visible substance, we must use discrimination
judgment. There is a guiding intelligence alw
present that we can lay hold of and make our ov
It is ours. It belongs to us and it is our birthri
both to know it and to use it. Some metaphysici
mistakenly think that they must have hard exp
ences in order to appreciate the better things of li
They think poverty is a blessing because it educa
people to the appreciation of plenty when they get
They say that it is God's will for us to have so
hard times and some good times, feasts and famir
This is not logically true when you consider God
principle. If you think of God as a man who a
trarily gives or withholds by the exercise of His p
sonal will, you might reach such a conclusion.
God is changeless, and if He gives one moment
will continue to give eternally. It is His nature

ve and His nature is eternally the same. When you lk of hard times, famines, lack, you are talking of mething that has no place in the mind of God. ou are not acknowledging God in all your ways but e acknowledging error and affirming that the orld has its source in outer things. You must turn ound and get into this consciousness, that in lind, in Spirit, there is abundance.

When there is belief in financial depression, lack circulation, stagnation, things do not go as we pect and we develop fear, a belief in lack of circuion of money. But if we know the law, we do not me under this fear thought. At any time many perns make money; they use this law and take adntage of opportunity. We should bless everything at we have, for we can increase and multiply what e have by speaking words. Jesus said that His ords were spirit and life. Did you ever think that ur word is charged with great spiritual life force? is. Be careful of your words. Man shall be held countable for his lightest word. If you talk about bstance in a negative way, your finances will be ecreased, but if you talk about it in an appreciative, rge way, you will be prospered.

If we could release the energy in the atoms the ientists tell us about, we could supply the world. his power lies within every one of us. We can gin by freeing the little ideas we have and making em fill the world with thoughts of plenty. We ust realize that all power is given to us in heaven d in earth, as Jesus said. He told His disciples that ey should receive power when the Holy Spirit had me upon them. They were told to go up into that

upper room, in the crown of the head, where spi
ual forces begin the formation of new ideas. Af
you get into the spiritual consciousness and rece
the quickening, speak the word with authority a
power, concentrating the attention at the power c
ter in the throat. We find it effective to speak
words aloud and then sink back to "the other si
(Galilee), as Jesus often did, to rest and speak th
again silently. You can send forth this vibrat
energy of Spirit and break down the inertia cau
by thoughts of fear and lack, carve out ways, o
new avenues to the demonstration of your good.

To bring forth these undeveloped spiritual q
ities we must believe in them. "For he that com
to God must believe that he is." Lord, keep us fr
unbelief, from leaning upon the things we see, fr
judging according to appearances.

In what do you have faith? In outer things?
so, you are building shadows without substa
shadows that cease as soon as your support
thought is withdrawn from them, forms that
pass away and leave you nothing. If you wo
demonstrate true prosperity, you must turn fr
things and, as Jesus told His disciples, "have faith
God." Do not have faith in anything less than G
in anything other than the one Mind, for when y
faith is centered there, you are building for etern
Mind and the ideas of Mind will never pass av
There will never be an end to God. There will ne
be an end to Truth, which God is. There will ne
be an end to substance, which God is. Build v
the divine substance, cultivate faith in realities
"lay up for yourselves treasures in heaven."

The foundation of every work is an idea. Faith is at quality of mind which makes the idea stand out real, not only to ourselves but to others. When hers have faith in the thing you are doing, making, selling, they see it as real and worth while. Then ur success and your prosperity are assured. Only at exists in whose becoming really visible or valu- le you have great faith. If you say and believe, *have faith in the substance of God working in d through me to increase and bring abundance to my world,*" your faith will start to work might- in the mind substance and make you prosperous. Whatever you put into substance long with faith ill work out in manifestation in your world. We ve seen it done and we have proved the law too any times to have any doubt.

The Scriptures are filled with illustrations of this tivity of bringing things to pass through faith in bstance. The characters of whom we read in the riptures represent ideas carrying forward their ork in human souls. If we think that they existed ly as people of thousands of years ago, we put our ith back thousands of years, instead of letting it ork for us this minute in our everyday affairs of fe. To demonstrate as Jesus did we must put our ith in the one substance and say, "*I have faith in od.*"

You demonstrate prosperity by an understanding the prosperity law and by having faith in it, not appealing to the sympathy of others, trying to get em to do something for you or give you some- ing. Faithfulness and earnestness in the applica- on of the prosperity law will assure you of success.

"Every good gift and every perfect gift is fr
above, coming down from the Father of lights, w
whom can be no variation, neither shadow that
cast by turning."

"In all thy ways acknowledge him,
And he will direct thy paths."

It may be hard for those who have become
tached to material things to realize that there is
invisible real life and substance that is much m
substantial and real than the material. The men
science tell us that the invisible forces have a pow
that is millions of times more real and substant
than all the material world. When we read sta
ments about some of the recent discoveries of
ence, which everyone accepts and talks about, we
truly amazed. Such statements made by religion
would be called preposterous and unbelievable.
religion has been making the same statements in
ferent ways for thousands of years. Now science
helping religion by proving them.

Every time you say, "I am a little short
funds," "I haven't as much money as I need,"
are putting a limit on the substance in your own c
sciousness. Is that wisdom? You want a larger s
ply, not a limited supply of substance. Therefor
is important to watch your thoughts so that
larger supply may come through your mind and i
your affairs. Say to yourself, "I am God's offspri
and I must think as God thinks. Therefore I can
think of any lack or limitation." It is impossible
in this universal Mind that fills everything there
be any such thing as absence. There is no lack
anything anywhere in reality. The only lack is

ar of lack in the mind of man. We do not need overcome any lack, but we must overcome the ar of lack.

This fear of lack led men to speculate in order accumulate substance and have a lot of it stored). This caused a still greater fear of lack in other en, and the situation grew worse and worse until became generally believed that we must pile up e material symbols of substance for a possible lack the future. We have tried that system and found at it fails us every time. We must learn to under- and the divine law of supply and the original plan, hich is that we have each day our daily bread. hat is all we really want, just the amount of things e need for today's use, plus the absolute assurance at the supply for tomorrow's needs will be there hen tomorrow comes. This assurance cannot be und in hoarding or piling up, as we have learned ' experience. It can be had if we have faith and derstand the truth about omnipresent, always ailable substance. Anything less than today's needs not enough. Anything more than we need for to- y is a burden. Let us start with the fundamental oposition that there is plenty for you and for me d that the substance is here all the time, supplying with every needful thing, according to our ought and word.

In the morning, immediately upon awakening, ke a quiet meditative thought. A good foundation tement to hold in the silence is

Let the words of my mouth and the meditation of my heart

Be acceptable in Thy sight,

O Jehovah, my rock, and my redeemer."
Think of the meaning of these words as you me
tate on them. The words of your mouth and t
thoughts of your heart are now and always moldi
the spiritual substance and bringing it into ma
festation. They will not be acceptable to the Lo
unless they bring into manifestation things that
true, lovely, and altogether good. After your mo
ing meditation, when you have declared the om
presence and the allness of the good, receive it
true and go forth to the day's activities with fa
that all things needful are provided and your go
must come. The soil and substance omnipresent I
many names.

Jesus called it the kingdom of the heavens. Mo
in Genesis named it the Garden of Eden. Scie
says it is the ether. We live in it as fishes live in
sea, and it lives in us and supplies us with all thi
according to our thoughts. When you start to y
work, pause a moment and declare: *"I set God*
fore me this day, to guide and guard, to protect a
prosper me." Or: *"The Spirit of the Lord goes*
fore me this day and makes my way successful a
prosperous." Make this your proclamation for
day. Decree it to be so and the Lord will bring
to pass. During the day, if a thought of lack or l
itation should for a moment disturb you, banish
at once with the statement: "Jehovah is my sh
herd; I shall not want."

When your mind comes around again to the s
ject of prosperity, realize most strongly that y
prosperity comes from God. It came with you fr
God, from your contact with God-Mind in your

nce, and your prosperity is right with you wher-
er you are. Supply may seem to come through
ter channels, but your real success depends upon
ur inner hold on the prosperity realization. Be
ankful for supply that comes through outer chan-
ls, but do not limit God's giving to any channel.
ook unto Him and be prospered.

SOME PROSPERITY PRAYERS

I am always provided for because I have faith in Thee as my omnipresent abundance.

I have faith in Thee as my almighty resource and trust Thee to preserve me in my prosperity.

I trust the universal Spirit of prosperity in all my affairs. I come to God because I believe that He is a rewarder of them that seek after Him.

From Height to Height

Life! An ever upward climb from height to height
To gain the wider view, the clearer light!
And though we stumble over stone and clod,
With some missteps, we go the road that God
Has set for us in wisdom and in love,
A road of testing, yet of joy, whereof
We find our strength. And so with Him to aid,
We journey on in faith and unafraid;
For He is in our heart by day and night
To point the upward way from height to height.

—Mabel Hatton Marks

The Healing Touch

MARY L. KUPFERLE

AN ATTRACTIVE young woman was speaking w sincerity and deep feeling to her friend Truth student. She said, "A short time I was bitter, withdrawn, resentful. I actually ha my husband for his lack of co-operation with me our financial efforts. I rebelled against his failure understand and appreciate my artistic or creat endeavors. Unpleasant as this may sound, th were times I wished I might be free from h financially and personally, in order to pursue activities my heart desired.

"When someone put a UNITY magazine into hand and I began reading it, I suddenly reali how wrong my attitude was. I realized that much what had happened had been my own fault. T brought a new light to my mind and heart. I practical way I found the means to help myself— affirming that within myself and within my husb lived and breathed the Christ self, the divine perfect Son of God as expressed through Jesus.

"As I prayed and repeated aloud, *'I see only Christ in you. The Christ in you is kind, understa ing, loving, and harmonious,'* a definite change manifested in both of us. It took weeks and mor of persistence, but I began to realize that my freed lay within, in my own being, not in the changing outer situations and conditions. Since that time th have been orderly solutions to many questions. Th

as been a perfect outworking of outer affairs and esires and a new feeling of peace, happiness, and reedom. I can honestly say that I have a new love or my husband."

This young woman's appearance, manner, and fe were evidence of her words and of the healing ouch that had brought a miraculous blessing not nly to herself and to those intimately associated with her, but to all who merely glanced at her shin- ng face and radiant smile. The healing touch of ove had given her a new life to live, a new self to xpress, a new understanding to share.

In another instance, a Truth teacher related that young man had been severely burned with hot oil. The doctor reported that the burns on his face and ands, which were third degree, would require six months of hospitalization, as well as extensive graft- ng. The Truth teacher and her friend immediately et to work applying the principles they knew to be rue. The pattern they followed was one of blessing or the cells of the body temple.

The two persons continued steadfastly to bless ach cell, to bless its quick response to the Truth of ts being, to bless its innate healing intelligence, and o bless its constant perfect activity. Within less han two months the healing was complete, without he slightest blemish. When the doctors beheld the wiftness of the recovery, they were mystified; they lecided the original diagnosis must have been in er- or.

At another time, a Truth student, now a highly uccessful businessman, remarked, "When UNITY Magazine explained to me that God is divine intel-

ligence, constantly available to man and ever rea to work through man if he will simply co-oper and let it do so, my entire life was changed." He clared that he "fell in love" with this wonder idea of the nature of God, and that it has been sole basis for his financial progress. Considered millionaire today, he still turns humbly to this ner guidance, listens to it, and follows its leadi in every move and transaction. He declares it never failed to bring to him and others unlimi good.

In Jesus' miracles there is an outstanding fac in His healing of others—the factor of love. Wh the daughter of the synagogue ruler was raised life, love, as manifested through the personage Jesus, was there. When sight was restored to blind man at Bethsaida, when wholeness was newed in the epileptic boy, when soundness manifested through a man's withered hand, wh a woman's infirmity of eighteen years was repla by perfection, love was there. The love Jesus g them was a love that reached far beyond hum thoughts of limitation and disbelief.

The desperation and suffering that had plagu the persons who sought out the One had helped make them receptive to His healing power. Th realized how fully they needed what He stood f freedom, strength—the love, life, and the pow of God Himself. This love reached deep into th hearts, touched their spirits, and healed their firmities.

They, and their forefathers before them, dreamed of and prayed for such a redeemer of

ankind and deliverer from all the ills of the world. hey were "in love" with a vision that had swept ne country, "in love" with a dream that had inabited their hearts from the beginning of their eed. They were "in love" with all that this vision ortrayed—the very qualities and attributes of God! Here at hand was the living bond and tangible nion, the healing touch: their own tremendous and fe-transforming love for the Son of God coupled vith His own divine love for them.

The divine love of Jesus and the love within our wn hearts is still today the healing touch for the voes of the world. Nothing in the present times can vithstand this love when its power is acknowledged nd called into activity within our own minds and earts.

If you are seemingly bound by material limitaion, you must "fall in love" with the God idea of bundance, the God idea of supply, and become so bsorbed by its beauty, joy, and blessedness that here will be no room in your mind, heart, or life or anything less than overflowing good substance.

If you are seemingly in physical bondage you nust "fall fully, deeply in love" with the God idea f life; for this will be the only picture you will arry within your consciousness. It will, as your "beoved," catch and hold your every thought and feelng, "woo" your every word and act, absorb your very moment, and exclude anything less than its wn true standard of divinity. You will fail to be nterested in negative signs and appearances, and hey will fade from lack of attention. You will take o thought for anything less than Spirit life, perfect

life, and as a natural consequence, you will find th life moving freely and expressing itself free through your being.

When you are in love with God-life, God abu dance, or any other divine idea, this idea will mar fest itself in you according to the degree of yo love. You need not know the actual physical pre ence of Jesus Christ as it was manifested to seeke hundreds of years ago, but you do need the healir touch of love that He represented and made visib to the world. This healing touch, divine love, is st here, ready to lift, bless, harmonize, and resto every condition of limitation conceived by, and bor by, man.

Begin to love the God-life that Jesus symboliz Practice loving your own divine self. "Fall in lov daily with God-Mind and see the miracles of w dom and creativity it will work through you. Lo the divine idea of perfect peace, and you will s peace reign within you and all about you. Begin love the perfection of God's universe, and it w bring a benediction to you in turn.

If the results are not manifested immediate continue in your loving attention to the divine id you wish to see wax strong in your mind, body, affairs. In the words of Rufus Moseley, "If the sm doses [of love] you have been giving have brought the triumph, increase the dose and keep increasing until love triumphs."

The healing touch of divine love is not sor thing that is vague or theoretical. It is as tangi and practical as the presence of Jesus when opened the eyes of the blind or raised the dead

ife. You and I are to let this love, this healing ouch, rest on every detail of our lives.

Not for His immediate followers alone did Jesus peak the words, "Love one another, even as I have oved you." Not for His contemporaries alone did He express the highest love possible for man to ex- ress, but for everyone today and for all time did He express this love. He taught us in every way naginable that divine love is the healing touch, the niting bond between Father and son, between the uman and the divine, between the desire and the nanifestation.

To help yourself become more consciously aware f this healing touch of love, be still for a few noments, release all doubt and fear, and become pen and receptive to the Father. Then affirm quiet- y, *"Love of God, Jesus Christ love, come into my eing. Become mind of my mind, heart of my heart, pirit of my spirit, life of my life, bone of my bone, lesh of my flesh."* Repeat the words quietly, as a oving invitation, and with loving expectancy. You ill find arising within you an awareness of love; ou will find it living and moving deep within your eing as a healing, redeeming, cleansing, empower- ng activity. As you quietly invite it, wait upon it nd expect it, it shall become real and tangible to ou. A living, breathing, loving, healing touch, it hall bless your body temple, your life, your world.

Day by day let yourself be caught up anew into ne true meaning of this healing love; day by day eel the power of its healing touch. As you pray, ou will carry out your prayer through love-steeped ords and deeds, and you will find the perfect con-

scious union of Father and son that becomes man
fest only through love. As you persist in faith,
you believe and continue in this love, you will fin
yourself at one with all the desires of your hear
perfect life, perfect joy, perfect peace, perfect ha
mony, perfect supply, perfect faith, perfect sonshi

Express love, and the healing touch will a
company you, bless you, and guide you into an awar
ness of God's goodness and His kingdom!

Rejoicing Everywhere

Eleanor Halbrook Zimmerman

Ring the bells on all the hills;
Autumn has come to town.
Behold the oak tree's scarlet and
The maple's golden gown!

The pumpkin's yellow in the fields,
The goldenrod is gay,
The jams and jellies stand on shelves—
A glorious array.

The apples overflow the bin,
The pears are ripe and sweet,
And children through the fallen leaves
Are dancing down the street.

Ring the bells on all the hills
For harvests rich and fair
That God has given! Let there be
Rejoicing everywhere!

Truth Does Work!

CHARLES H. MATTERN

THE MASTER NEVER used the words *maybe* or *perhaps* in stating any of His promises. They were given with certainty. In His demonstra-ons of God's power to solve the most perplexing oblems, Jesus was always supremely confident of vine help. When He spoke Truth to a negative uation, it was adjusted immediately. When the aster promised, "Ye shall know the truth, and the uth shall make you free," He meant that we too n approximate His faith in God's loving willing-ss to give us our every need. And in His love we n be free to live the richer, fuller lives that God s planned for us.

If persistently trying situations have resisted our tempts to live the good life, we may ask, "How n I lay hold on the Truth that Jesus taught? How n I use it effectively?"

Even to ask these questions in heartfelt sincerity to make the turning point from despair to cour-e, from seeming failure to ultimate success. Such ieries indicate an earnest willingness to adopt His omises as Truth for us. God understands us, and we turn to Him, He instills within us the wisdom d strength to see things through in His Truth. sus expressed it thus, "Come unto me, all ye that bor and are heavy laden, and I will give you rest."

Truth, as the Master taught it, is really a method ereby God's perfect law is made fully operative

in our lives. To grasp this Truth, to demonstrate power, depends for the most part on two chief principles: first, a prayerful faith in God's love, wisdo and power to achieve our greatest good; and s ond, the persevering effort to study and to ap Jesus' teachings to daily life. You can follow a p that will be of immeasurable value in demonstr ing the power of Truth. Say to yourself:

1. This day I put my life into God's loving ca No longer do I wrestle with, or fear, threateni situations. I open my heart and spirit to His pr ence. "Behold, I stand at the door and knock: any man . . . open the door, I will come in," s Jesus. I am cheerful and confident because I kn that I am God's beloved child, His heir to ev good.

2. Each day I read, study, and meditate on t words and deeds of the Master. I wholly real that the Christ presence is just as powerful tod just as close to me as it was to those who soug Jesus during His lifetime. I learn to make His tea ings dominant in my consciousness. His words Truth, abiding in me, develop constantly a wo ing spiritual power that is not to be denied. "I I am with you always," promised Jesus. "If ye abi in me, and my words abide in you, ask whatsoe ye will, and it shall be done unto you."

3. Daily I do my very best to emulate the M ter. By word and action I live in such a manner th those with whom I come in contact are blessed. O to constructive activities are my hands given. Fr my lips fall only words of cheer, courage, and ki ness. As Jesus taught, I do not act in an altrui

nner just for the sake of divine reward, but in ler truly to serve my fellow man. His perfect law urally becomes effective. "Whatsoever a man veth, that shall he also reap." As the humble rpenter suggested, I "seek . . . first his kingdom, l his righteousness; and all . . . things" most ex-lent are added unto me.

4. Each morning I begin my day with God in yer. I ask that He protect and guide me through- the day. This early devotion frees me from all iety and starts my day beautifully. At convenient es during the day, I meet Him again in quiet yer. These periods of prayer refresh me, invig-te me, and inspire me; I realize that God is work- in me and through me. My prayers are as Jesus ected, "All things whatsoever ye pray and ask , believe that ye receive them, and ye shall have m." Thus, as I pray simply and directly for my ds I am always assured that God is answering the best possible way.

5. The Master taught, "The words that I have ken unto you are spirit, and are life." When I rm Truth statements I use His promises of Truth a dynamic, powerful fashion. I plant this Truth rmation in my own receptive mind: *The loving sence of the Christ abides in me, and I am free m all negative things. God's perfect law operates ndlessly in every phase of my life.* To voice tly, but with authority, such a Truth affirmation, make it central in prayer, is to project its power o all circumstances.

6. Disappointments or setbacks cause me no iety. God knows no obstacles to His power. As

His perfect child, one with Him, I know only pr
ress toward my good. In serenity I affirm my co
plete confidence in God's intention that I live in
bountiful love. Jesus told us: "Fear not, only
lieve." "Peace I give unto you."

7. In all things I am poised in His strength
fear no adjustment, even though it may not coinc
with my desires. I realize that God does things
His own perfect manner, opportunely and sa
factorily. "Fear not, little flock; for it is your
ther's good pleasure to give you the kingdom." Th
the very moment we put this plan for using Tr
into operation, our fear-ridden minds are regen
ated. As our practice continues, we become more a
more receptive to God's love, wisdom, and pow
We truly get to know Him and to partake of
wonderful blessings. In time, Truth becomes a v
of life, a veritable second nature that is always j
ous and health filled.

When I first discovered Truth I practically
lieved it "too good to be true," or even if it w
true, too difficult for me to master. However, be
in pain and having exhausted medical means
healing, I felt that nothing could be lost by putt
Truth to the test.

At the suggestion of a Truth teacher, I follo
a plan similar to the one given above. At first
must be admitted, I expected a difficult task. It
only proved to be surprisingly simple, but went
to be a most joyous experience. For the first t
in my life I learned to relax, to be quiet and
fident in God's healing power. Spiritual power
folded in my consciousness as I read the Christ

ge in a new light of assurance. Days that were ice quite gloomy became cheerful and joyous—ch proceeding day carrying more spiritual power. prayer periods there was always a sense of deep, finite love, as well as a jubilant feeling that my aling was unfolding even as I prayed. In a short ne I was entirely free from pain, and I can now stify, "Truth does work!"

That Truth principles really do mold life to the ost desired proportions, there is not the slightest ubt. But it is also a fact that the power of Truth pends solely on how we use it. When we use a ane or saw halfheartedly, our carpentry leaves uch to be desired, no matter how perfect the tools ay be. And the Truth that Jesus gave us is a never-iling tool when it is used with wisdom and with ithful perseverance to His promises.

It may take time to mature in this practice of uth. As we proceed from day to day in our plans demonstrate Truth, let us remember one impor-nt thing: we must not try to rush things. Truth nnot be hurried. Impatience and overdue effort nder instead of help. Our principle task is to grow ore and more receptive to God's power each pass-g day, to accumulate the spiritual power that fash-ns the very circumstances of life. Spiritual power an inner quickening that comes only through rene, patient, and quietly unshakable faith. In-ed, Truth practice in its true essence is perfect ace. "Thou wilt keep *him* in perfect peace, *whose* nd *is* stayed on thee." If we do feel that progress rather slow, let us remember Paul's exhortation: Wherefore, my beloved brethren, be ye stedfast,

unmovable, always abounding in the work of t
Lord, forasmuch as ye know that your labor is n
in vain in the Lord."

We must realize, therefore, that the Maste
words are both the source and the method of achie
ing fulfillment of our loftiest desires, for full ma
festation of our good is the will of the Father. H
does not intend that we "suffer the slings and a
rows of outrageous fortune." God has given
free will, and He invites us to choose the wonderf
life that the Master promised. When we determi
to live by the promises and principles of Truth, eve
positive attribute will rally to our banner. If
are troubled today by some perplexing person
problem, by lack, or by illness, let us turn to Go
He not only has the answer, but is ready to prove
the very moment we sincerely apply Truth ideas
life. In a short time we too can then say "Truth do
work!"

Testament of Beauty

The burning bush that blazed beside the way
The prophet walked, in ancient Hebrew lore,
Flamed no more gorgeously than does today
The aloe's torch beside my garden door.

Nor was the voice that called to him more clear,
More reassuring in a troubled hour
Than this still witness of His presence here
Whose breath is beauty, and whose word is power.

—Jean Baker

The Inheritance

HELEN V. SMITH

But when he came to himself he said . . .
I will arise and go to my father.

THE LAD IN Jesus' parable of the prodigal son could have been your next-door neighbor or mine. There is something quite modern about his story. The boy, probably in his late teens, may have been chafing under parental restraint or an older brother's arrogant self-righteousness. Like many another youth, he wanted to live his own life, and the "far country," the city with its glitter and excitement, had an irresistible lure for him. He saw himself as an adventurer, a man of the world, a "big shot." His plea to his father for money has a familiar ring. And like an indulgent parent of our own day, this father then gave his beloved son a portion of the wealth that was to be the boy's inheritance. A few days afterward, the son, with the money burning a hole in his pocket, set out to explore the "far country."

Jesus was a master storyteller. In a few short sentences He deftly paints for us the sordid, downward path this boy took until he had "spent all."

Our interest usually centers in the prodigal's return home. But in focusing our attention on this home-coming, we may be missing another lesson that the Master intended to teach. The pathos of this story, as in that of every prodigal, is not only in

the youth's tortuous return home, but also in th fact that he did not realize the potential power fo noble living with which his inheritance had en dowed him. This boy started out well equipped fo a good life, for he had his inheritance, but the "fa country" was a disappointment to him. He becam confused by its extravagance and splendor. Th treacherous back alleys of forbidden pleasures fasci nated this inexperienced boy. He reveled for time in the fragile popularity that his money brough him. Like many another disillusioned waster, thi prodigal tried to buy happiness by self-gratificatio

He threw away far more than money during hi wanderings in the "far country." He squandered th finest resources of heart and mind. He desecrate the high idealism that is natural to youth. He sacri ficed moral values to satisfy the appetite of the flesh until the flimsy things of his shattered life crumble one by one, and he had nothing left but the "husks of remorse and shame. "And when he had spent a . . . he began to be in want," not only because of th famine in the land, but because there was also fam ine within himself. We find him feeding swine in field. This was one of the most degraded positio into which the boy could have sunk.

His fair-weather friends had left him. He ha been stripped of the things he had depended on t bring him satisfaction. He was a long way fro home, in a strange and unsympathetic country, an he was hungry not only for the food that wou appease his physical need, but also for somethin that would satisfy his spiritual emptiness.

Somehow, in the mire of his lowered consciou

ness the prodigal became conscious of a conflict within himself. In the depths of his sin-sick being he saw himself not only as the prodigal that he was, but also as the man he might yet be if he could find his way back to his father.

The Creator has implanted in every human life a part of Himself, a part that reaches up through our imperfections toward the higher spiritual life.

Jesus had this divine inheritance in mind when He said, "The kingdom of God is within you," for the kingdom of God is the impulse to strive for spiritual growth. He likened it to a grain of mustard seed, one of the smallest of all seeds, which has within it, however, the power to grow until the birds can nest in its branches.

He compares the kingdom of heaven to the leaven in the loaf which, when it ferments, lifts and expands the dough until it overflows the dish. Thus, when the leaven of spiritual life is quickened, it increases until its abundance overflows the narrowness of self-concern and self-indulgence.

The kingdom was real to Jesus. It was not remote, but "at hand." He saw in every weak, every confused, and every wayward life with which He came in contact a possessor of the divine inheritance that could save any man, even the most wretched, from his baser self.

Throughout the New Testament the predominant message is the gospel of the new birth. "Except one be born anew, he cannot see the kingdom of God."

We do not know what influences may have been brought to bear to bring about the prodigal's spirit-

ual awareness, but we may be sure that this awakening came from a sense of need. He had reached the point where he realized his own insufficiency. And it was then that he remembered his father.

Similarly, when any man comes to himself spiritually, he will seek not only the Father's forgiveness, but the new life that can be his in the atmosphere of the Father's redemptive love. And as he gropes his way back to the sanctity of that love, he will be humbled not only before the Father but before himself also.

The prodigal in our story came home with his pride as well as his clothing in rags. He was willing to be a servant in his father's house. His father clothed him in the "best robe" and "put a ring on his hand," but the prodigal had expected no such honor. Merrymaking and feasting awaited him, but he had not anticipated such a welcome. The father's yearning to see the prodigal, which brought him running to meet the wayward son, must have torn at any shred of decency that remained in the prodigal's heart. His confession of his unworthiness to be called a son was the cry of a broken and a penitent heart. This was his first step toward receiving the forgiveness and redemptive love of his father.

Man has always turned to a deity in times of distress. Whether he has found his god in the smoldering fire at the entrance to his cave, in the elements of nature, in a stone idol, or in the Christ, the instinct to turn to God is as natural as that which turns the flower's face to the sun. Through the eyes of faith man has seen his salvation in God.

Throughout His ministry, Jesus taught and dem

onstrated that, not only must a man be born again, but that a man can be born again. In His miracles He made the blind see, the lame walk, the deaf hear. He encouraged the disheartened, comforted the sorrowing, and forgave the sinning. Every person that touched even the hem of His robe was made whole. But these miracles were not wrought without faith.

The prodigal would not have returned home in rags if he had not believed that his father would receive him. He could not have confessed his guilt and degradation if he had not believed that his father would have compassion to forgive. He would not have been willing to humble himself as a servant in his father's house if he had not believed that this humility would help him to find peace within himself. Only the conviction that a better life was possible gave this desolate youth the moral courage to leave his lowly position and seek the new life. And in his faith he found new power within himself. Faith, then, was the second step toward redemption for the prodigal.

The prodigal's return home was a time for rejoicing. The son who was lost had come home. There was a place for him at his father's table. He was restored to his sonship with all the honor and privileges of that estate. He found forgiveness, but with forgiveness came responsibility.

Redemption is an expanding experience that grows as we grow in a knowledge of Christ and in our exercising of evidence of discipleship. Saul of Tarsus was converted by a sudden blinding revelation. But there was still the highway into Damas-

cus. The Mount of transfiguration was an inspirin vision of spiritual phenomenon that for the momer shrouded the whole of life for the apostles in a ve of mystery. They would never again be the sam But the path down from the mountain was shar and difficult. They would encounter those wh would scoff. They would see suffering and wan And they would know that they must carry thei mountain vision with them as they traveled the ev eryday paths of even the most humble ways. Dow through the pages of human history, men and wom en have seen visions and dreamed dreams. But wit their visions and their dreams have come the rugge realities of Christian responsibility.

The prodigal had yet to attain the qualities o spiritual sonship. The scars of his life in the "fa country" would have to heal, and with the healin would have to come a desire to be more unselfish Like the Master, he would voluntarily have to pic up his cross and carry it through the crowded way of life. He would have to crucify the flesh in orde that the spiritual man might prevail in places wher he could be of service to his fellow man.

He would have to learn a new compassion. H would have to learn to forgive. He would have t make peace with his brother, and with that reconcili ation would come understanding.

His father had seen him "while he was yet afa off" and had run to meet him. Now the prodig himself had to discover the significance of the f ther's yearning for his lost son.

The prodigal was redeemed by his father's grac and not by any merit of his own. He was restore

o the estate of sonship in his father's house, in pite of his scars of unworthiness. He was given a lace of honor and trust at his father's table. The narks of his life of dissipation were washed away, nd he was clothed in the robe of righteousness. He ad found new life.

Just as the prodigal's return home was not com-lete penitence or the fulfillment of his spiritual fe, so too Christian maturity does not come mirac-lously with the confession of sin. Every redeemed fe has its great commission to go forth into the ttle communities of daily experience and do the ings that our divine inheritance has given us the ower to do, the things that Jesus, by His own ex-mple, has taught us to do in His name.

Thus, as in many of His parables, Jesus chal-nges us to write our own sequel to the story of ie prodigal son. The prodigal's return to his fa-ier's arms was not the end of his journey into new fe. It was the beginning. He had squandered his heritance in the "far country," but like God's love, iat inheritance was inexhaustible. It needed only ie nurture of loyal sonship to quicken it into re-ewed growth. Thus, if we have erred and wasted ir divine inheritance, we need only return to the ather's arms and again become His faithful chil-ren, for then we will be nurtured by His never-iling love.

A good *name is rather to be chosen than great riches,*
And *loving favor rather than silver and gold.*
—THE PROVERBS

The Mustard Seed

PATRICIA NELSON

NOT LONG AGO I was in need of new drape for my living room, so I went to a smal but flourishing shop in our town where knew I would find a variety of good materials an colors. I had known the proprietress, Mrs. Morgan casually for several years. Formerly she had bee a dressmaker and had done alterations for me. Sh was a pleasant and obliging young woman and he work was always satisfactory. I was happy that sh and her husband had this modern drapery shop an were doing so well.

I entered the shop and Mary Morgan greeted m with, "You are just in time to see a brand-new shi ment of the loveliest draperies—the designs an colors are out of this world."

She was stacking big bolts on a rack for eas inspection by the customers. I said, "It is going t be hard to select just one out of such a display o beauty."

She patted the bolts. "I just love them. I ca hardly wait for each shipment to come in, and th unpacking is such fun."

"Most people would feel that lifting and arran ing the heavy bolts of material would be quite hard job," I said.

"Not if it were their purpose in the scheme things, like it is mine," she answered, "Do you kno I should call this shop 'The Mustard Seed.'"

"Why? That is a very unusual name for a drapery shop."

"Well, it was started by such a tiny seed and given to me or, rather, brought to my attention in such an odd manner. At times I can't really believe all that has happened to me because of a casual conversation I had with a very kind woman several years ago."

"Sounds interesting," I said. "How did your shop get started? I'd like to hear the story, if you have the time and the inclination."

"Oh, I won't stop working; and you can be selecting your drapes. Too, I've wanted to tell you the story for a long time because you told me once that you were a Truth student and believed in God's help for all. I want you to know how God's law of faith worked for me—such a tiny mustard seed of faith—how it grew and grew because I nurtured it with faith and prayer and work."

But she didn't continue with her work, and neither did I select my material, for she was too intent on telling her story and I was too intent on listening. We sat side by side on an unopened packing box and forgot everything but the story. She began:

"Before you knew me, before I opened my own dressmaking shop, I was really on a spot. My husband was overseas, and I was doing maid's work in a local hotel. I gave up my job as a schoolteacher in the Midwest when I married Jim and came to the West Coast to be with him until he was shipped overseas. We loved this little coastal town which was near his camp and decided to stay and make our home here

when he returned. There were many months I had to face alone before his return, and to complicate matters I found I was going to have a baby. It was necessary for me to find work, as Jim's monthly check wasn't enough to cover living expenses. Too, I wanted to work, wanted to keep my mind busy so that I wouldn't worry every minute about Jim's safety. But what could I do? Teaching was out of the question, because I couldn't qualify for California schools even had there been a vacancy. I studied the Help Wanted advertisements and finally got a job as a maid at a hotel. I hated the work; however, it meant food and shelter. The other women and girls who worked there were quick and efficient. I was neither, as I had never done that type of work before. At times waitress jobs were open, but I knew I couldn't do that work either. Waiting tables may look easy, but it is an art.

"One morning I felt so ill that I lay down on the bed I was making. The door opened and in walked Mrs. Merritt, the housekeeper. Both of us got quite a shock. Fortunately, she saw the humor of the situation and laughed.

"Well, Mary, what's the big idea?"

" 'I'm sick,' I moaned. 'I'm going to have a baby. I'll get over this nausea in a moment.'

"She came and sat beside me on the bed. Her eyes were kind and understanding. 'It's no fun—that morning sickness,' she said. 'I've been through it. Why don't you go home to your folks until the baby comes?'

" 'My father and stepmother have four children —there wouldn't be room for me.'

"Mrs. Merritt became serious. 'This work is not your work. What kind of work have you done?'

" 'I used to teach school, but I can't do that now. Besides, I hate teaching school.' Tears came then and rolled down my face.

" 'Good teachers and good maids are born not made. The ones who love their work are following God's purpose for them. The ones who hate their work, like you, are on the wrong track. What do you like to do—really feel you have a talent for?'

" 'I'm just a misfit,' I gulped, 'I don't have any talent. God forgot to give me one,' I said, trying to be funny.

"She remained very serious. 'Oh, yes, you do. God never forgot to give any of His children a talent. He has a purpose for everyone and gave each a talent for that purpose. The talent may be one or many, great or small, but it is adequate for that person's interest, livelihood, and happiness.'

" 'Sounds good, but——.'

" 'It is good, and it is true! Do you like to do any special thing?'

" 'I don't know of anything. All I do know is that I hate teaching school and I hate maid's work even worse.'

"She laughed. 'I didn't ask you what you hated, Mary. I asked you what you liked.' She stood up. 'Now I must go and check the other rooms. I want you to lie here quietly. Relax, and let thoughts of what you like come to your mind. Guard against thoughts of what you hate. Don't get up, but just listen, and God will speak to you. I'll be back in a couple of hours.'

"She went out and softly closed the door.

"Now that's something for the book, I thought. She didn't get mad and fire me. In appreciation for her kindness I decided to do what she asked. I lay flat on my back, closed my eyes, and relaxed. For the first time in weeks all tension left me. It was a glorious feeling. Then all of a sudden hate thoughts came rushing in, and the tension returned. Again I relaxed. I remained perfectly quiet until the tension left. That was my first lesson: that hate causes tension of mind and body. I began to think of what I liked—anything at first: flowers, puppies, ice cream—and the tension did not return. I remained relaxed, with pleasant thoughts filling my mind. I recalled that when I was little I had liked to play dolls and to sew for them. In recent years I had liked making my own dresses. I enjoyed going into the yard goods section of stores and looking at the bright materials. I liked to . . . liked to . . . liked . . . . I must have fallen into a deep sleep, for the next thing I knew Mrs. Merritt was standing beside me smiling. Startled, I sat up, but she pushed me back with a gentle hand.

" 'That sleep was good for you,' she said. 'What was your last waking thought of what you liked?'

" 'Sewing and bright materials'

" 'Do you know how to sew?'

" 'Only for myself. I make all my dresses.'

" 'And you do like to sew?'

" 'Yes, very much.'

" 'That is your seed of talent. All things come from seed, and a seed grows by faith and nurture as God planned. So you must have faith in your seed o

talent, though it may seem small to you; and you must nurture it into God's purpose for you.'

"She opened the drawer of the bedside table and took out a Bible. She said, 'In this Book are the answers to all problems in life, and the way to apply them to your own problems. We shall look to see what it says for you to do.'

"She evidently knew where to find what she was looking for, because without any trouble she turned the pages to a certain passage and read, 'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.'

"Mrs. Merritt looked at me and said, 'Remember that passage, Mary, and know that you will have His aid and His interest in everything you do as you follow His purpose for you.' She again turned to the Bible. 'We know that all things work together for good to them that love God, to them who are the called according to *his* purpose. . . . What then shall we say to these things? If God *be* for us, who *can be* against us?' 'Take heed, and be quiet; fear not, neither be fainthearted.'

" 'The LORD hath done great things for us; *whereof* we are glad.' "

Mary looked at me and smiled. "I know all those quotations by heart and many, many more; but that last one, 'The LORD hath done great things for us; *whereof* we are glad,' is my favorite." She looked about her at the modern, well-equipped shop, at the glowing colors of rich material, then she turned her bright, happy eyes back to me. "Great things the Lord has done for us. From a tiny seed of talent that I didn't even know I had, and faith in it, and

prayer, and hard but always pleasant work, came al
of this: His promise. We are so glad and so happy
But back to the story and the way God led me t
His purpose for me in life; step by step with m
hand in His, with no fear, never fainthearted, fo
I had been promised His aid and interest in every
thing I did.

"That morning Mrs. Merritt said to me, 'Mary
go home now and rest. God will open your way fo
you now that you know His purpose for you. Don'
be afraid or fainthearted. Be open-minded, neve
questioning the way in which your good will come
You are not discharged. Let's just say you are quit
ting of your own accord to go to a better job tha
you will like very much.'

"The third day after I had left the hotel I sa
an advertisement for an alteration woman to wor
in a small shop. Did I dare to apply? I had no ex
perience other than that gained through sewing fo
myself. I repeated, 'Take heed, and be quiet; fear no
neither be fainthearted.' 'Commit thy way unto th
LORD; trust also in him; and he shall bring it to pass
Needless to say, I got the job. It was everything
liked. Nothing pleased me more than to fit dresse
to all kinds of figures: tall, short, fat, slim. And be
of all, the customers were pleased with my work.

"As the time approached for my baby to be bor
I bought a machine and continued my alterations fo
the store at home. Other customers who had hear
of my satisfactory work came for my services, and
was busy and happy.

"I was in the hospital a very short time, the
back to my beloved work. As I had so many cu

omers, I often worked long hours. It was tedious vork, but I loved every minute of it. Then one day ı customer came in and wanted me to make the lrapes for her new home. I had never made drapes ınd I told her so; but she still wanted me to do the vork. Since she depended entirely on my judgment, measured the windows, figured the yardage, and vent to the city with her to help her make her selec- ion.

"The drapery material was very expensive. Did dare trust my measurements? Did I dare cut into hat rich cloth? Then I remembered, 'What shall we hen say to these things? If God *be* for us, who *can* 'e against us?' God had been for me many months; He did not fail me now. The drapes were a success ı every way, and as my customer's friends saw hem they came to me with additional orders. I tudied colors against colors and all the other angles) making drapes until I became quite an expert at . Soon I had to give up dressmaking, as all my time 'as filled with selecting, buying, and making drapes.

"When Jim returned from the service, he was mazed at what I had accomplished. In his spare me from his civilian job he took over the measur- ıg, the cutting, and the installing of drapes. Later, 'e decided to open this shop so that our customers ouldn't have to go to the city to buy. Our personal ogan was, 'We know that all things work together)r good to them that love God, to them who are ıe called according to *his* purpose.' Don't you think is a wonderful slogan?"

"The very best," I agreed.

"Well," she smiled, I'm not a Truth student,

but I know the promises in the Bible can be true fo us if we will apply the simple teaching given."

I said, "Mary, whether you know it or not, yo are an honor Truth student. What you have learne is all that a Truth student ever learns, all that Trut literature teaches: to believe in God as our Fathe to trust in His word; to apply His teachings to ou everyday lives so that we may follow His purpose fo us; and to know the Truth that makes us free. Than you so much for telling me your story—the story o the mustard seed shop."

Mary jumped to her feet. "And now what can show you?" She turned toward the rack of drapes.

As I selected the material I wanted, I though "Mary, my girl, you have done more, much mo for me this morning than sell me so much yarda for drapes. You have proved to me again the 'a and interest in everything' we do by the lovin Father of us all."

Enough for Me

Enola Chamberlin

This moment holding the sea gull's call,
Holding the scent of the sea,
Holding the white of the breaker's foam
Is quite enough for me.

This moment holding the here and now,
Out of eternity;
This moment alone with the sea and God
Is quite enough for me.

The Light That Heals

DOROTHY M. MEAD

BEFORE DISCOVERING the Unity teachings, I was a very unhappy person. I did not go anywhere and I did not visit anyone if I could get out of it, for I had been ill for two and a half years. I could not eat properly or sleep and I was very much depressed.

One morning while going through my mail I came across a magazine that looked quite unfamiliar to me. I slit open the wrapper and smoothed out the creases of the inclosed paper. The magazine was called *Weekly Unity*. This little paper was destined to open up a new world for me. Of course, this one copy alone did not change my thinking, but as I read the magazine through the weeks and months that followed, a ray of hope began to dawn in my life.

I began to learn that consecration and prayer were needed to overcome my illness. I felt certain, therefore, that healing would come by prayer and by meditation on Truth. I soon made my own prayer book of affirmations.

Light was the attribute of God that had the greatest appeal at this stage of my study. In looking at objects of different brilliance, I could think of God's light in me. I could think of the brightness within a lighted electric bulb, then compare that bulb and the brightness of its light to God's brightness within me. Often I would look at the twinkling stars at night and think of the bright light of Spirit, which

was certainly much more powerful.

The Truth approach to prayer, I found, consisted of affirmations and denials. I learned that I did not have to beseech or beg God for something I wanted, for I need not beg God for something He was already trying to give me. And I did not have to reach out to a faraway God, for He was dwelling within me, like the electricity within the bulb. This feeling of closeness to God was a great comfort to me.

Thus, I began to feel my way toward God. I began to feel the presence of God. I realized that learning to feel the nearness of God is one of the most important things a Truth student can do, for until one begins to feel this closeness to God, he has difficulty in believing that the good he desires will come to him.

Daily, even hourly, I worked to feel God's nearness to me. When I awakened at night I thought of this presence. I thought of God as light shining in every cell of my being. I read in I John 1:5, "God is light, and in him is no dakness at all." I built all my affirmations around God as light. I adapted some affirmations from Unity periodicals and I chose some from the writings of various Truth teachers finding a pharse here or a sentence there that helped me. Because I was far from a Unity center I sometimes wrote to Unity writers whose works had been of value to me. In a letter to me, Clara Palmer, author of *You Can Be Healed,* wrote: "Right in the midst of you His light shines to reveal your perfect body to you."

I made an affirmative prayer from this sentence

His light shines in the midst of me to reveal my perfect body to me. I thought about this prayer a great deal. I thought about the words in it and about what they meant to me. I did not just repeat them in a parrotlike manner. I usually used affirmative prayers, for I felt that these made me believe even more firmly that my healing would be accomplished.

An affirmation in Clara Palmer's book appealed to me greatly, and immediately I adapted it in a way that was quite helpful to me. The result was the following: *Pure rays of divine light shine clearly in and through every nerve and cell of my body—cleansing, soothing, and healing me. The healing light of God penetrates and permeates every atom, banishes all darkness, obscurity, and disease; and I am every whit whole, in the name of Jesus Christ.* This affirmation I used throughout the day, before I went to sleep at night, and when I awakened in the morning. I also used it during the wakeful hours I frequently had at night.

I began to learn to enter the silence. According to Unity teachings, the silence is, as the term implies, a time when one silences the continuous voices and washings of human thought and reaches toward the deep inner stillness, the voice of God. This inner stillness is the "pearl of great price." At the moment one reaches this inner stillness, one truly touches the hem of His garment.

New Truth students especially have difficulty in mastering the silence. Longfellow, who said, "Let us, then, labor for an inward stillness—an inward stillness and an inward healing," implied that this stillness was difficult to obtain.

For a time I, too, felt as if I were laboring fo this "inward stillness." In becoming silent, I woul choose a quiet time during the afternoon and woul retire to my room and lie down. At the start I coul concentrate better on the silence by lying down tha I could by sitting. I could close my eyes and rela with greater ease. Later, I found I could enter th silence in any position and no matter where I was

Usually I began my silence by slowly, silentl repeating the 23d Psalm. This is probably the mos relaxing of all Psalms, besides being one of th loveliest. As I began to relax I would think about th light of Spirit, which was already within my bod and did not have to come from any outside sourc It was already within, waiting to be used. All I neede to do was believe and receive; I needed only to spea the word, and Spirit would begin to work its healin within me.

I first centered my attention at the top of m head, the Christ center in the body, and then though fully spoke the words: *Pure rays of divine lig shine clearly in and through every nerve and ce of my body—cleansing, soothing, and healing m The healing light of God penetrates and permeat every atom, banishes all darkness, obscurity, and di ease; and I am every whit whole, in the name Jesus Christ.* Over and over I would repeat this a firmation. Then I would be silent and wait, but f a long while nothing seemed to happen. I could n seem to reach the deep silence, the inner light. I arose from my silence periods I began to belie that I had in some way failed.

But I persisted in entering the silence. I nev

hanged the wording of the affirmation. Then one lay as I ceased speaking I suddenly felt the deep in- ner silence that reveals one has reached the presence of God. The feeling I had at this time could hardly be explained. It seemed, however, as though the ight of Spirit went directly from the Christ center o the part of my body that was in need of healing. repeated the affirmation slowly a few more times. Then I closed the silence period with the prayer, *thank You, Father, that you have heard me and know that you hear me always.*

For a few moments each afternoon and during a eriod at night I concentrated on the Christ center n the silence, and I continued with the affirmative rayer. I envisioned the light as filling and sur- ounding my entire being. I felt myself drawing oser to God and growing in understanding, and knew that in Truth I was being healed.

Not only did I grow in understanding, but I grew faith also. My faith became stronger as I saw that sults of the Spirit's work were becoming apparent. ddenly I realized that I had not had a sick spell r several weeks. Previously it had not been unusual r me to be incapacitated every week or ten days, nd for two and a half years I had suffered miserably. ow I was beginning to feel free—free, alive, and ell.

Thank You, Father, I prayed again and again, *r the wonders of Your healing light. I know that I continue to trust and believe I will receive.*

I continued to work with new fervor. I knew at until the healing became an established fact in consciousness it would be only temporary. I knew

there had to be a revealment of the truth of my per fection; there had to be an inner knowing of the God presence from deep within. The realization of thi presence had to precede permanent manifestation.

I grew in trust and belief as I sought the light o Spirit with ever greater faith. The knowledge o Spirit's presence began to come in increasing strength.

For some people healing seems to be instantane ous. There is a sudden realization of the Truth, and this realization is so intense that the healing comes in a flash. As Charles Fillmore wrote in *Jesus Chris Heals,* "When faith is sufficiently strong to dissolv all adverse conditions and to open the mind fully to the power of God, healing is instantaneous." However, my healing progressed step by step.

I remembered to say, *Thank You, Father,* many times a day, for I knew that gratitude plays an im portant part in any healing. I watched my thought and words carefully. I knew I must never again drop back into the old ways of thinking. In a few shor months I was completely healed. Not once in al the time that has passed since my healing have again been ill, and I know I never will be so long a I am true to the Father in me, true to my divin perfection, and true to the beauty and power o His light.

His light shines in the midst of me to reveal m perfect body to me.

Blessed are the pure in heart: for they shall see God.—JESUS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am zealous to know the Truth, and I am spiritually awakened.

Prosperity: My zeal and enthusiasm for Truth quicken the flow of plenty, and I am prospered.

Healing: My zeal and enthusiasm for life quicken and vitalize my mind and body, and I am made whole.

INSTRUCTIONS: Nothing of any lasting value is gained unless one puts zeal into the attainment of it. Success in one's business or personal life is impossible without concerted and continual effort. The same is true when we become interested in spiritual things. To know our Lord requires a sustained enthusiasm for study, prayer, and the practice of spiritual precepts.

Zeal is one of the spiritual faculties of man and among the disciples of Jesus, Simon the Zealot represents zeal. Charles Fillmore says: "Never repress the impulse, the force, the zeal welling up within you. Commune with it in spirit and praise it for its great energy and efficiency in action." When our zeal is balanced with wisdom, we have the means by which we can progress steadily in understanding and in the demonstrations of prosperity and health.

Zeal is the affirmative impulse of existence; its command is "Go forward!" Through this impulse man forms many states of consciousness that he ultimately tires of. They may have served a good purpose in their day in the grand scheme of creation, but as man catches sight of higher things zeal urges him forward to their attainment.

Let your zeal be tempered with wisdom. "The zeal of thy house hath eaten me up" means that the zeal faculty has become so active intellectually that it has consumed the vitality and left nothing for spiritual growth. One may even become so zealous for the spread of Truth as to bring on nervous prostration. "Take time to be holy." Turn a portion of your zeal to do God's will to the establishing of His kingdom within you. Do not put all your enthusiasm into teaching, preaching, healing, and helping others; help your own soul. Many enthusiastic spiritual workers have let their zeal to demonstrate Truth to others rob them of the power to demonstrate Truth for themselves. Do not let your zeal run away with your judgment. Man is a dynamo of pent-up power, but he needs judgment in its use.

To grow spiritually we should always be careful to exercise zeal in spiritual ways, since Christians are apt to fall into commercial ways of carrying forward the Lord's work.

To open your mind to the light of Truth, affirm:

I am zealous to know the Truth, and I am spiritually awakened.

Mental states are all constructed under the dynamic power of the universal impulse that lies back of all action—enthusiasm or zeal. Zeal is the mighty force that incites the winds, the tides, the storms; it urges the planet on its course, and spurs the ant to great exertion. To be without zeal is to be without the zest of living. Zeal and enthusiasm incite to glorious achievement in every aim and ideal that the mind conceives.

If you desire a thing, you set in motion the machinery of the universe to gain possession of it, but you must be zealous in the pursuit in order to attain the object of your desire. Desire goes before every act of your life, hence it is good. It is the very essence of good; it is God Himself in a phase of earthly life.

The law of supply is a divine law. This means that it is a law of mind and must work through mind. God will not go to the grocery and bring food to our table. But when you continue to think about God as your real supply, everything in your mind begins to awaken and to contact the divine substance, and as you mold it in your consciousness, ideas begin to come which will connect you with the visible manifestation. You first get the ideas in consciousness direct from their divine source, and then you begin to demonstrate in the outer. It is an exact law and it is scientific and unfailing.

To open your affairs to the plenty of God, affirm:

My zeal and enthusiasm for Truth quicken the flow of plenty, and I am prospered.

Ralph Waldo Emerson once said that no great work was ever accomplished without enthusiasm. Enthusiasm is another word for zeal, and zeal is a great stimulator of man. You cannot think of or repeat the word zeal without evoking a certain mental thrill that spurs you to action in some direction if you repeat it over and over. We are perfectly aware that some persons are overzealous, that they consume their vitality by talking and acting without wisdom.

When the Spirit moves a man from within to the accomplishment of some cherished ideal and the intellect steps in and says it can't be done, a conflict ensues and the natural flow of the volatile body is impeded. Congestions and clots form in the circulation, the man gradually slows down, and what are called the marks of old age appear. This is why man should never give up the quest for greater and better expression of God-given abilities. The hop, skip and jump, the buoyancy and joy of youth, should be cultivated and continued more enthusiastically as the years advance. The idea that man grows feeble with years is a foolish fallacy. The longer one lives the better one should know how to live.

"Be of good cheer." The intelligence that created your body knows how to repair it. Get still, relax, turn your attention to the sustaining life forces within your organism.

To open the inflow of vitalizing life, affirm:

My zeal and enthusiasm for life quicken and vitalize my mind and body, and I am made whole.

The Faith That Heals

DO WE FIRMLY resolve to have faith in God and the next minute find ourselves putting our faith in the Devil, sin, sickness, fear, poverty, and the like? We all have faith of some kind. Too often, however, we have a greater faith in the negative things that we do not want than we have in the good things that we do want. Then we wonder why we do not receive the good we really want. If we want good, God, in our lives, then we must have faith in God, who is all good. Whatever one has faith in will come to pass.

It is faith in God that heals and makes whole. "Thy faith hath made thee whole," whole in mind and body, whole in every department of your life and affairs. There is not a condition in your life that God cannot heal, cannot make harmonious.

Paul said, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the "substance" that underlies all things. Without faith nothing can come into existence. In faith we lay hold of and possess the thing in our minds first before there is any outward visible sign of it in the manifest world. For example, the idea of God as our health we must hold in our minds before perfect health can become manifest for us. Hold steadfastly to the idea of health and have faith in it as a God-given heritage.

Having faith in God, we know—and we know that we know—that God is actively working in and

through us to bring forth our good. Nothing—no inharmonious condition—can convince us of the contrary, for we are living in faith. We are faith.

Having faith in God does not mean that we are to assume an attitude of doing nothing. Perfect faith means letting God act through us, while we remain ever on the alert, waiting expectantly for Him to lead us in the way that He would have us go. We must do our part when He gives the leading. "Faith without works is dead."

Jesus Christ had perfect faith in the Father indwelling in Him. If He had not trusted God so fully and completely He could never have done the wonderful works of healing or performed the many miracles that He did. He knew that the Father worked in Him, for He said: "I can of myself do nothing." "My Father worketh even until now, and I work." Like Jesus, we must be open and receptive to the working of the Father. God cannot work in a person who does not have faith in Him or whose mind is filled with the negative thoughts of doubt, fear, and anxiety.

"According to your faith be it done unto you." All that we have faith in really belongs to us. The Father's vast storehouse of infinite good is ours for the taking, but we do not receive of this bounty when we fail to claim it in faith. If we take a small container to the Father's storehouse we shall receive but a small measure of bounty in return. But if we take a large container in faith to the Father he will fill it full, "pressed down, shaken together, running over."

In everything let us have faith. When we learn to

trust God in the small things in life we shall find it easy to trust Him in the big, important things. Faith will grow as we use and exercise it. Affirm a greater faith and watch it grow. "I am perfect faith." Our faith may be no larger than a "grain of mustard seed," but even that small amount of faith will move mountains of doubt and fear. As our faith grows into a perfect faith it will accomplish wonders for us. It will be like the faith of Jesus Christ, mighty to accomplish all things. Every day most of us will find many opportunities in which to exercise our faith. Nothing is too trivial to ask God's help about. With every problem, from the little irritating one that confronts us in our home to the largest, most difficult problem of life, God can and will help us, if we will have faith in Him and trust Him completely. Nothing is too difficult for God to do. The power of God in us is mighty to heal, prosper, and harmonize.

At first it may not be easy for us to put our faith in All-Good. Doubts and fears will creep in. Clear the mind of all these negative thoughts and put God first. We have the power to think the kind of thoughts we want to think, thoughts of faith and courage or thoughts of doubt and fear. Let go of every negative thought and replace it with a positive thought of faith and trust. We can never expect to gain the kingdom of All-Good unless we fully and completely put our whole faith in God, who is the giver of every good and perfect gift.

When a person puts his faith in God he must know that the Father dwelling in him is the only presence and power at work in his life. He must

hold fast to this truth in spite of all negative con ditions. Should a thought that is negative come t his mind he must immediately cast it out with positive, constructive thought. He must so attun himself to Truth that in a moment of doubt or fea he will at once turn and know the Truth about him self and God.

Suppose you have decided to trust God to hea you. Then a sudden pain seizes you. Does a surge o fear and doubt rush over you, or do you at once turn to God with a positive thought of health? "I am life and health, whole and perfect in every cell, organ and tissue of my body. I thank God for perfect health." Every time you find yourself turning t God rather than error you are strengthening you faith in God. You must come to the point in con sciousness where you know that God, and only God exists in your life.

"The prayer of faith shall save the sick, and the Lord shall raise him up." There is healing power in faith, because God is faith. There is no disease o sickness that God as faith cannot heal. When a per son places his faith in God as the great healer the healing principle starts working, and he is made whole. In faith he becomes one with the Father, who is perfect life and health.

I know a woman who at seventy is radiant with health. Her skin is clear, rosy, and firm; her eyes are bright and sparkling, and she walks with a quick alert step. Thirty-five years ago her body was wast ing away with an "incurable" disease. The doctors had done all they could for her. Sick, despondent and with no visible means of supply out of which t

pay her hospital bills, she turned to the Unity teach
ng upon the suggestion of a friend who had been
ealed. She put her faith in God, and He healed her.
She told how whenever pain or doubt seized her she
mmediately turned to God, knowing that He was
he only presence in her life and that nothing else
ad any power over her. In two short months she
vas out of the hospital and at home doing her own
ousework. In faith she started a small dress busi
ess in her own home, which paid well and made
er self-supporting. Surely it was her faith in God
hat healed and prospered her.

Faith must be centered on God. Focus your whole
ttention on God, All-Good. Let nothing else but
God, the good, occupy your mind. Affirm often:
God is the only presence and power in my life."

Become so aware that God is working for your
ood that only good can come into your life. Know
our oneness with God. "I and the Father are one."
ut Christ in dominion and authority in every sit
ation. When you become one with God you will no
onger feel separated from the good you desire. You
re one with All-Good, because you are one with
God.

Each one of us must go direct to the Father with
s us in complete trust and in perfect faith that He is
orking out our problem, that He has already
orked out the problem; for in Divine Mind there
an be no problems. Problems only exist in man's
ortal mind. When man's mind becomes attuned to
r at one with God-Mind there will be no problems.

When Jesus sent forth His disciples He told them
o take no money or food or clothes with them. He

wanted them to trust God to supply them with thei daily needs.

When we have faith in God as our inexhaustibl supply we do not store up wealth for a future da You recall the story of how the Children of Israe stored up the manna that God sent them and how i spoiled before they could use it. When we fail t trust God for our daily needs by storing up for th morrow we too often lose that which we have. Hov many times cannot each of us look back upon ou own life and remember the times when we showe a lack of faith in God as our supply by scrimpin and doing without in order to save some food, onl to find that it had spoiled when we were ready t eat it! How many of us have saved clothes only t find them moth-eaten and rotted when we wanted t wear them, or saved money only to lose it in a economic depression. Those who trust in God know with a perfect faith that God is their supply in ever need. Faith in God will refill our empty purses an replenish our bare cupboards.

"All things, whatsoever ye shall ask in prayer believing, ye shall receive." Speak the "word o faith" knowing that it does accomplish whatsoeve you desire. The word of faith is powerful, full o God power, and God will fulfill it. Affirm: "Fathe I desire *(name it)*. Give me this or whatever is fo my highest good." Then leave it all to Him in per fect faith. Having spoken the word, remain still patiently waiting for all leadings of Spirit. D what Spirit tells you to do. It will lead you in th right way. Never try to force your good to come t you because you think it is what you ought to have

he Father may have something better in store for ou. Leaving it all to God in perfect faith, you can est assured that He will give you the best there is. Ie will give you more than you have asked for and etter than you had hoped for.

A demonstration is often delayed when we be- ome anxious. Anxiety shows lack of faith. No one an act or think clearly when he is anxious and tense bout a situation. He ceases to be an open, receptive hannel for God to work through. It is faith in God hat helps us to see clearly and act rightly.

God can bring about a demonstration in the twinkling of an eye." If we believe that it will take ime, then the answer to our prayers will be delayed. ıll that we desire has already been made manifest or us. "It is done and accomplished now."

Thank God that His good is everywhere present. When we come to the place in consciousness where ve can thank God in the face of every seemingly ıegative condition we are then showing our faith n Him. Turn to God, knowing that He is now work- ng things out in a perfect way. We shall find it easy o sing praises of thanksgiving to the Father when ve know with a perfect faith that every problem given to Him is already solved.

Giving thanks opens the heart and soul (con- ciousness) to the activity of God. If you have a roblem—and most of us have—try for just the next ive minutes to thank God for all His goodness. "I hank God that His good is everywhere present: n my mind, in my body, in my affairs." Then count our blessings. You will find yourself so lighthearted ınd joyful that you cannot help knowing that God's

life and health is now yours. You will feel His hea
ing power deep down within your very being, an
you will know with a perfect faith that God is worl
ing in and through you.

Faith in God, All-Good, will set you free an
bring you all that your heart desires. Affirm ofter
"I have perfect faith in God. Thank God, His goo
is now active in my life, and I am healed (mad
whole) in mind, body, and affairs."—*Van Scoten*

Wherever You Are

Lorraine Babbitt

Wherever you are is the place to begin,
Wherever you find yourself now;
Just make your fresh start from the line that yo
hold,
Waste no time in wondering how.
Tomorrow's dark problem can ever be solved,
Tomorrow's grave issues be met,
Begin where you are with your small seed of faith
Away with remorse and regret!

Wherever you are, help the flowers of faith
Take hold in the soil of your days,
Pull out every weed of resentment or fear,
Feed faith with the sunshine of praise.
Wherever you are at this moment, begin
To nourish the good and the true;
Life now can be full of love's fragrance and joy
Today—at this moment—for you!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 6, 1957

UNITY SUBJECT—*Unity in Christ.*

INTERNATIONAL SUBJECT—*Paul Writes to the Corinthians.*—I Cor. 1:1-3, 10-15, 21-25.

1. Paul called *to be* an apostle of Jesus Christ through e will of God, and Sosthenes our brother,

2. Unto the church of God which is at Corinth, *even* em that are sanctified in Christ Jesus, called *to be* saints, th all that call upon the name of our Lord Jesus Christ every place, their *Lord* and ours:

3. Grace to you and peace from God our Father and e Lord Jesus Christ.

10. Now I beseech you, brethren, through the name our Lord Jesus Christ, that ye all speak the same thing, d *that* there be no divisions among you; but *that* ye be rfected together in the same mind and in the same judgent.

11. For it hath been signified unto me concerning you, y brethren, by them *that are of the household* of Chloe, at there are contentions among you.

12. Now this I mean, that each one of you saith, I of Paul; and I of Apollos; and I of Cephas; and I Christ.

13. Is Christ divided? was Paul crucified for you? or ere ye baptized into the name of Paul?

14. I thank God that I baptized none of you, sav
Crispus and Gaius;

15. Lest any man should say that ye were baptized int
my name.

21. For seeing that in the wisdom of God the worl
through its wisdom knew not God, it was God's goo
pleasure through the foolishness of the preaching to sav
them that believe.

22. Seeing that Jews ask for signs, and Greeks see
after wisdom:

23. But we preach Christ crucified, unto Jews a stum
blingblock, and unto Gentiles foolishness;

24. But unto them that are called, both Jews an
Greeks, Christ the power of God, and the wisdom o
God.

25. Because the foolishness of God is wiser than men
and the weakness of God is stronger than men.

GOLDEN TEXT—*I determined not to know any
thing among you, save Jesus Christ, and him cruci
fied.*—I Cor. 2:2.

SILENT PRAYER—*We are all one in Christ Jesus*

A lesson in Christian unity is as much in order to
day as when Paul first wrote on the subject to th
Corinthians. The term Christian unity is used ad
visedly, for unity of a sort is possible wherever men
are associated in common enterprises or have mutua
interests. Even on the subhuman level unity is foun
to subsist, for the beasts often exist in peace to
gether, each species to itself when no conflict in th
main animal instincts intervenes. Christian unit
presupposes that those who follow the way of Jesu
will work to establish and preserve the unity of min
and spirit that is essential to successful living unde
all conditions and apparent hazards.

This highest form of unity, the unity in Spirit lled unity in Christ, is the form that Paul calls the Corinthians to keep. In the first verse of the istle he presents his credentials. He is authorized watch over the followers of the Christ inasmuch he is "called *to be* an apostle of Jesus Christ rough the will of God." The will of God, which is Paul's great desire to express, sent him to each Jesus Christ to the Corinthians, and his let- to them reviews the instruction they received om him.

Nothing disrupts the peace of a community or a ople so completely as differences of belief, where lief is held to be vital. Wars may grow out of fferences of opinion where each side holds naciously to its convictions and attempts to im- se them on its opponent. Conversely, peace pre- ils where men are of the same mind and where eir judgment is based on the same fundamental nciples.

In this lesson Paul represents the word of Truth. sthenes, whose name appears with Paul's as joint thor of the first letter to the Corinthians, repre- nts the idea of Christ as the redeeming principle man and as the unfailing strength of man's life. was fitting that he and Paul should collaborate in lesson on unity.

Chloe represents a manifest growth of the word Truth that has been implanted in the individual's nsciousness of love. The "*household* of Chloe" eans spiritual thoughts of life and love that are reasing harmoniously, in keeping with their na- re. He who has such thoughts is quick to sense

crosscurrents caused by a contentious frame of min and to speak the word of Truth by way of elimina ing the contention and restoring the reign of lov in consciousness.

To be lasting, unity must be based on freedon for there is no real love where man is bound. T be free and yet "all speak the same thing" is possibl only in the Spirit of the Christ. "The truth sha make you free. . . . If therefore the Son shall mak you free, ye shall be free indeed." If man in h present state comes in touch with the Absolute any point it is in Truth. He knows Truth in th measure that he himself is true.

Unity is best preserved in humility. Whe pride enters in, personality has already penetrate and made lowliness of mind impossible. Lowline of mind makes each one esteem others above hir self, not in self-abasement but in self-forgetfulnes Paul the teacher had more humility than the pupil and he warns them as a father, "in Christ Jesu I begat you through the gospel." All who have th same father are brothers, one in Christ. All may wi full authority speak the word of Truth, "Be ye im tators of me."

Inspired reason joined with faith and zeal go far toward establishing men in unity. This combin tion of qualities is represented by Timothy, who Paul sent to remind the Corinthians of the word Truth and to preach it to them anew. The word Truth tests the power of God in man. The comir of the kingdom of God is proved by the power th a believer exercises in bringing his word into mar festation. If he lives up to his faith his word h

ower. If not, his word is empty of result, and he not at home in the kingdom of God.

The spirit of Christian love and unity makes itlf evident in everyday practical ways. It causes l who are in this consciousness to cherish Truth id to esteem those qualified to teach it and exess it by word or deed. Also, it inspires man to selfpression in the Christ, which is the truest expreson of which he is capable.

QUESTIONS

1. How does unity in Christ differ from unity in general?
2. What establishes men in peace and harmony?
3. What does Paul represent? Sosthenes? Chloe?
4. How can "all speak the same thing" yet retain integrity of thought and independence?
5. Why is humility essential to unity in Christ?

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Lesson 2, October 13, 1957

UNITY SUBJECT—*The Practical Application of Faithfulness.*

INTERNATIONAL SUBJECT—*Moral Standards in a Church.*—I Cor. 5:6-13; 6:17-20.

6. Your glorying is not good. Know ye not that a le leaven leaveneth the whole lump?

7. Purge out the old leaven, that ye may be a new hp, even as ye are unleavened. For our passover also h been sacrificed, *even* Christ:

8. Wherefore let us keep the feast, not with old leaven, ther with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

9. I wrote unto you in my epistle to have no company h fornicators;

10. Not at all *meaning* with the fornicators of thi world, or with the covetous and extortioners, or wit idolaters; for then must ye needs go out of the world:

11. But as it is, I wrote unto you not to keep compan if any man that is named a brother be a fornicator, c covetous, or an idolater, or a reviler, or a drunkard, or a extortioner; with such a one no, not to eat.

12. For what have I to do with judging them tha are without? Do not ye judge them that are within

13. But them that are without God judgeth. Put awa the wicked man from among yourselves.

17. But he that is joined unto the Lord is one spiri

18. Flee fornication. Every sin that a man doeth without the body; but he that committeth fornication sin neth against his own body.

19. Or know ye not that your body is a temple of th Holy Spirit which is in you, which ye have from God? an ye are not your own;

20. For ye were bought with a price: glorify God ther fore in your body.

GOLDEN TEXT—*Know ye not that your body is temple of the Holy Spirit which is in you, which have from God? and ye are not your own; for were bought with a price: glorify God therefore your body.*—I Cor. 6:19, 20.

SILENT PRAYER—*I daily make use of my unde standing of Truth.*

He who wishes to follow the way of the Chri must keep faithfully to the course laid out. Reviva were once thought to be necessary to reclaim tho whose faith had grown cold through their getti out of touch with what the Christ life represen They are still considered necessary, and no dou they are a quick and easy method of renewing int

st in the things of the Spirit when it has been al-
owed to lapse. The point is that interest does not
apse when faith is vital and steadfast. Certain things
an be done to keep it so, and these things are the
ubject of this lesson.

A man is known by the company he keeps. This
true, but it is equally true that a man is known by
hat he is. He keeps company with certain thoughts,
nd these make him what he is more surely than any
sociation with other persons can do. Without
olizing any person he can still be an idolater if he
lows love of wealth or power or fame or even
e cultivation of his intellect first place in his
oughts. When he sets himself to "judge them that
e within" he will be too much preoccupied to judge
hers harshly, if at all.

The rule to love one's neighbor as oneself is
und. So is the rule to judge oneself as one might
sily judge one's neighbor if one let oneself lapse
to a critical mood. Never to relax the self-watch is
ore important than watching another to make sure
at he is expressing the right principles. To require
ithfulness of others before one is faithful to one-
lf is to demand the impossible and approach the
hole subject from the wrong angle. To enforce
ch a demand one would have to "go out of the
orld." We need to put our whole thought on self-
bservance and faithfulness. Then we shall be able
keep the requirements of the Christian life so that
e, like Jesus, may ask, "Which of you convicteth
e of sin?" without fear of having our confidence
aken by the reply.

Modern psychologists explain that it is possible

to push a disagreeable thought out of the mind a will. The method followed is first a decision to think of something of an opposite nature. "Your mind," says one, "pays no attention to what you say; it is only affected by what you do. If you want to quit thinking about Jones, make a determined effort to think about Smith. You can only push a thought out by shoving a strong one in behind it. It will work." Paul put the same thing into the words "whatsoever things are true, whatsoever things are honorable whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In the same connection he says, "I can do all things in him that strengtheneth me." Strength for the continuing effort to control one's thoughts comes by way of memory and trust. One must remember that the Christ power is always available, and must take that power by an act of conscious faith.

It is wise not to enter into intimate fellowship with those whose habits of thinking are opposed to those of the Christ Spirit until one feels strong enough to be a helpful influence or example. Negative thought habits are as contagious as some so-called bodily diseases, unless one learns to immunize oneself by constructive faith in the good only. Not to expose oneself unnecessarily to negation is as sound as expressing only constructive thoughts aloud and thinking only such thoughts when silent.

Anyone who is faithful enough to the Christ ideal of service to influence the un-Christlike as He influenced them should by all means enter upon the

ork, whose field has been "white already unto harvest" for a long time. Until such faithfulness is developed, our chief duty is to work at its development as constantly as possible.

Whoever has developed a sound mind in a sound body by faithfully following the law of life has no need to feel ashamed of his allegiance to Truth. It is for those "of the contrary part" to feel ashamed when they silently compare their failure to work toward the perfect standard with the efforts of the person who is following the law as best he can and applying the principles that he can grasp. Example is one of the strongest forces that man can use, and he uses it unconsciously when he harmonizes his life with that of Jesus.

QUESTIONS

1. In what respect should we "judge them that are within"?
2. How can man keep the requirements of the Christ standard?
3. Can an undesirable thought be displayed by a right thought? If so, how?
4. Is it possible to become immune to negative thinking?

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Lesson 3, October 20, 1957

UNITY SUBJECT—*Power through Self-Discipline.*

INTERNATIONAL SUBJECT—*The Christian Minister.*
—I Cor. 9:1-2, 13-23, 26, 27.

1. Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord?
2. If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord.

13. Know ye not that they that minister about sacr
things eat *of* the things of the temple, *and* they that w
upon the altar have their portion with the altar?

14. Even so did the Lord ordain that they that pr
claim the gospel should live of the gospel.

15. But I have used none of these things: and I wr
not these things that it may be so done in my case; f
it were good for me rather to die, than that any m
should make my glorying void.

16. For if I preach the gospel, I have nothing
glory of; for necessity is laid upon me; for woe is ur
me, if I preach not the gospel.

17. For if I do this of mine own will, I have a
ward: but if not of mine own will, I have a stewardsh
intrusted to me.

18. What then is my reward? That, when I preach t
gospel, I may make the gospel without charge, so as
to use to the full my right in the gospel.

19. For though I was free from all *men,* I brou
myself under bondage to all, that I might gain the mo

20. And to the Jews I became as a Jew, that I mi
gain Jews; to them that are under the law, as under t
law, not being myself under the law, that I might g
them that are under the law;

21. To them that are without law, as without law,
being without law to God, but under law to Christ, t
I might gain them that are without law.

22. To the weak I became weak, that I might gain t
weak: I am become all things to all men, that I may
all means save some.

23. And I do all things for the gospel's sake, t
I may be a joint partaker thereof.

26. I therefore so run, as not uncertainly; so fight
as not beating the air:

27. But I buffet my body, and bring it into bonda
lest by any means, after that I have preached to others
myself should be rejected.

GOLDEN TEXT—*How then shall they call on h*

whom they have not believed? and how shall they lieve in him whom they have not heard? and how all they hear without a preacher?—Rom. 10:14.

SILENT PRAYER—*The Christ Mind empowers me control my thoughts and desires, and through m my body and soul in divine order.*

In the natural course of human life the beginng of knowledge is the beginning of self-consciousns. In the life of enduring values or the life of nd and Spirit the beginning of knowledge is the lvning of judgment, of a sense that enables us to criminate between right and wrong, of a conous recognition of life as something more than re physical existence. This discriminatory sense is knowledge of what is right and the recognition the truth that doing what is right brings a sense well-being, whereas failure to do right will be owed by undesirable consequences.

The fear of Jehovah is all this and more. Knowle of a standard of conduct that, when followed, rds high satisfaction of a character that is in mony with divine law is knowledge greatly to desired. To know and fail to observe this standis foolishness.

To heed words inspired by love is a safe course those who have not learned the law through r own experience. Inexperience is not always a of youth; the mature are sometimes included in category, especially those who have not awakd to the truth of divine law and been moved bserve it.

The person who is unconscious of any standard

of right and Truth is a person of undeveloped ch
acter. Those who recognize and follow the spiritu
law of life have qualities of mind and heart that a
like "a chaplet of grace" and are as much an orn
ment to the life as material ornaments are to t
body.

Wholesome respect for law is not only an i
centive to self-discipline; it is an essential requi
ment of it. Respect for law and order, for cons
tuted authority, is a balance wheel that puts se
discipline within the bounds of possibility. Tho
who live for pleasure are slaves to self-indulgen
and are incapable of practicing self-discipline.

Self-discipline is another name for trâining. T
athlete decides to compete in a game and in order
make himself fit and give himself a fair chance
win the prize over other contestants, he subje
himself to rigorous training and self-denial. T
chief value of the prize is its proof of his s
perior fitness and ability. Except as an emblem
achievement its value is slight. The prize of ch
acter that is gained through disciplining the mi
with the sense nature and obeying the law of t
Spirit of life instead of the law of the flesh is o
that is priceless. Everyone who faithfully practi
and trains for this prize is sure of winning, for
is a contest in which all may win. The prize is wi
in each heart and soul, and it is won by individu
faithfulness and unceasing effort.

To abstain from every form of evil is the ne
tive way to self-discipline. Abstinence from evil
thought and act are indeed necessary, but it is ma
possible only by filling the mind with constructi

ɔughts and ideals. Self-indulgence is negative and ıds to destruction. In obeying the behest of the ıses the body destroys itself.

To beat the air is a senseless waste of energy. hoever keeps a clear objective before his eyes and ikes only when his aim is sure conserves his en- gies for a worth-while end. To transform body d soul in and through the power of the Spirit of rist is an objective worth all the effort it may quire. Buffeting the body has gone out of style th the austerities of the saints and hermits, but nying it the right or the power to rule the life is vays in order. It is the servant, not the master, of e I AM.

QUESTIONS

1. What is the beginning of knowledge in the realm of enduring values?
2. How are words inspired by love indicated in this lesson?
3. What qualities of mind and heart beautify life as physical ornaments adorn the body?
4. What is an essential requirement of self-discipline?
5. Who may win the prize that discipline of the self bestows?
6. How may we abstain from every form of evil?

Lesson 4, October 27, 1957

ITY SUBJECT—*Love: A Basis of True Freedom.*

TERNATIONAL SUBJECT—*Using or Abusing Our Freedom.*—I Cor. 8.

1. Now concerning things sacrificed to idols: We ow that we all have knowledge. Knowledge puffeth up, love edifieth.

2. If any man thinketh that he knoweth anything, knoweth not yet as he ought to know;

3. But if any man loveth God, the same is known him.

4. Concerning therefore the eating of things sacrific to idols, we know that no idol is *anything* in the worl and that there is no God but one.

5. For though there be that are called gods, wheth in heaven or on earth; as there are gods many, and lor many;

6. Yet to us there is one God, the Father, of whc are all things, and we unto him; and one Lord, Jes Christ, through whom are all things, and we through hi

7. Howbeit there is not in all men that knowledg but some, being used until now to the idol, eat as *of* thing sacrificed to an idol; and their conscience bei weak is defiled.

8. But food will not commend us to God: neith if we eat not, are we the worse; nor, if we eat, are we t better.

9. But take heed lest by any means this liberty of you become a stumblingblock to the weak.

10. For if a man see thee who hast knowledge sitti at meat in an idol's temple, will not his conscience, if he weak, be emboldened to eat things sacrificed to idol

11. For through thy knowledge he that is weak peris eth, the brother for whose sake Christ died.

12. And thus, sinning against the brethren and woun ing their conscience when it is weak, ye sin against Chri

13. Wherefore, if meat causeth my brother to stu ble, I will eat no flesh for evermore, that I cause not r brother to stumble.

GOLDEN TEXT—*There hath no temptation tak you but such as man can bear: but God is faithf who will not suffer you to be tempted above th ye are able; but will with the temptation make al the way of escape, that ye may be able to endure* —I Cor. 10:13.

SILENT PRAYER—*Because I love God, and because I am truly free, I refrain from aught that might cause a weaker brother to stumble.*

In our lesson for today Paul is writing to the Corinthians about food sacrificed to idols. He could, so far as he was concerned personally, eat such food freely and fearlessly, because he knew the nothingness of idols and idol worship. But many of the Corinthians had been converted to the Christian belief from idolatry. For this reason it was necessary for them to get entirely away from their old belief and thought and inner feelings concerning idols, that they might become fully established in the Truth that makes free indeed. Therefore, for their good Paul was more than willing, for the time being, to place himself under a seeming law or rule not to partake of any food that had been offered to idols.

This is the way of love: "Love . . . seeketh not his own." Not fearing that they may lose their liberty thereby, those who are strong in love and Truth gladly discipline themselves that seemingly weaker ones in Truth may not be given offense or cause for stumbling. The strong believers know that where the Spirit of Christ is, the spirit of divine love, there is true liberty. There is liberty for all, and especially for those who need it most, those who have been in bondage to the appetites and lusts of the flesh and now are seeking freedom to live according to the Christ purity and Truth.

"Knowledge puffeth up," but "love . . . is not puffed up;" "love edifieth." ("Buildeth up," is the

marginal translation for edifieth.) A degree of knowledge, apart from love, does not lead to true liberty, which is freedom from sense consciousness and its attendant desires and habits. The teaching of the second verse of our lesson is that one who is puffed up in self-conceit, because of a little knowledge, does not yet know the first lesson in true wisdom. This lesson is humility, and a willingness to learn and to be guided in all things by love. According to the third verse of the lesson, "if any man loveth God, the same is known by him." The teaching here is that as we unselfishly love the good and the true in life, for ourselves and others, the good and the true will know us and will be attracted to us; greater and greater good will become manifest in our lives.

The last verse of our lesson, "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble," is very much like Romans 14:21: "It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth." These texts are good plain Scripture teaching in matters that many are thinking about and are asking about these days. Putting aside the question of how you are affected by meat, whisky, tobacco, and other substances and beverages that are taken into the organism as food and drink, ask yourself whether your demand for them is putting stumbling blocks in the way of other persons. If you are demanding any of these things that do not tend to higher, purer spiritual life, and to the Christ perfection or heaven upon earth, you are helping to perpetuate them. A

he demand changes, production changes to suit the demand. Can you not see, then, how you can do your part in changing the manner of work and the environments of many persons? You can assist them to higher, purer thinking and living by means of more constructive thought. True reform begins at home. You are your brother's keeper.

QUESTIONS

1. In eating and drinking, what is the way of love?
2. What is true liberty?
3. Explain the teaching of the second verse of our lesson.
4. How can you assist many persons to higher, purer thinking and living?
5. Are you your brother's keeper? Explain.

Autumn Hill

Grace V. Watkins

I stood upon an autumn hill
And watched the golden morning fill
The valley with resplendent light.
Oh, it was such a lovely sight—
A valley changed from shadowing gray
To shining wonderment of day!

Rejoice, rejoice! The heart can know
A radiance, a splendid glow
More fair than any valley wide
With sunshine like a golden tide.
God's love, His peace and joy and power
Are ours for every day and hour.

Silent UNITY

I am zealous to know the Truth, and I am spiritually awakened.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

I WANT TO TELL YOU I have been wonderfully lessed since using the prosperity bank plan, not only a financial way—all our needs have been met buntifully and to spare—but the drill and the prayer help so much to keep our thoughts centered on God, not only as our supply but as our loving, close mpanion who knows our needs spiritually as well materially. For this assurance I am indeed sincerely grateful.

Thank you for the privilege of using these little nks, and with a sincere God bless you all.—*Mrs. I.P.W., Canada.*

WHEN THE PROSPERITY bank came to me I was terested but also a little puzzled as to how such a le thing would really help me. However, it wasn't g before the daily drill became as important as ding the day's message in the *Daily Word*. Then began to realize a change in myself, for which I s even more grateful to God than all the prosrity of a temporal kind with which He has conued to bless me.

At the end of this week it will be time for me open the bank and send you the amount I have save not for the subscriptions you sent to three names f me when I first asked for the bank, but for t spreading of the Truth message. Inclosed is a che for those three subscriptions and for three more, a please send me another bank.

The feeling that I am in your prayers comes ov me each day like a great wave of strength and sur ness. Thank you again and again!—*Mrs. E.R. Delaware.*

Hearken unto Me

IT IS WITH A VERY thankful heart that I write to t you that my husband has had a raise, the first five years. We appreciate it all the more, for it w given voluntarily.

We do thank you for your prayers and the lo that prompts them. God bless you one and all!—*M D.L.M., California.*

THANK YOU SO MUCH for your prayers recently helping me find employment. The demonstrati came about beautifully, as I not only found profitab work but suitable quarters close by.

I am learning that when we turn confidently God in prayer He will direct our paths.

Bless you and the wonderful work you are doi for mankind.—*B.J.R., California.*

EVEN BEFORE I received your answer to my lett your prayers had helped us to a wonderful and see ingly miraculous solution to our problem.

Two weeks ago I wrote you that my husband was discharged from his job, and for little or no reason. I can tell you that we felt desperate and frustrated as to the why of it. My husband told me he was scared; and even knowing full well that God has always cared for us, I am ashamed to say that I was scared, too.

Then last week the man with whom my husband had previously worked telephoned him about a position he had heard of. He gave my husband the name of the company and advised him to get in touch with them right away. This company had never had a parts manager and my husband was offered the job—a much better one than the job he lost—and he was told he could do over the department to suit himself. The work is much easier than that he had previously done, the hours are better, and the salary is the same as that he was drawing on his former job, a figure that is very satisfactory.

Once again, I am so grateful to you for your wonderful help, and to God for this working out of His bounty.—*Mrs. J.V.S., New York.*

A FEW DAYS AGO I asked you to pray with and for me, as I had been given notice that my job with the firm was ended. At that time I didn't know where to go or what to do except to go to you and ask for your prayers.

Today I was sent for by another firm, out of the blue sky, seemingly, and was asked to work for them with an increase in salary and in a more responsible position!

Of course, I know that it was not "out of the blue," but the manifestation of God's will for me.

Thank you for your prayers. My thanks went to G immediately and will continue.—*Mrs. D.E.J., M souri.*

He Is My Refuge

IT IS WITH THE UTMOST humility that I write you express my thanks. About a year and a half ago friend here told me of Unity. Since that time my l has been completely remade because of my n found strength. A friend remarked to me the oth day, "You really have a direct line with the Lor

I used to be unhappy, tense, nervous. My childr reflected my own unhappiness. Now every day is surprise package that I look forward to openi There have been several occasions when I have tak problems to Him and I have received immedi solace and complete peace. One particular crisis d ing this past year that formerly I am sure would ha left me mentally miserable for the rest of my l I took to Him and have realized it was all for t best.

Yes, I am happy every day of my life, and n my first thought upon waking every morning "Thank You, God, for all my blessings." And th blessings are so amazing that I marvel every d My life is fuller and more rewarding than it has e been. Thank you for this wonderful philosophy t is helping so many.—*Mrs. E.W., Alabama.*

SOMETIME AGO I ASKED for prayers for a fair d in some real estate that the school district was taki over.

I know you have been praying with me, because
ien a final settlement came I did get a fair price.
e amount covered all that I had put into it.

I am so thankful to God and to you that I came
: as well as I did. Please use the enclosed remit-
.ce in any way that you would like for the further-
:e of the good work. Thank you again.—*Miss*
A., New York.

RLIER THIS YEAR I wrote asking your prayers. My
sonal affairs had apparently slipped into a rather
ry state. I was having difficulty meeting financial
igations, my job was unsatisfactory, I was tired,
rything seemed difficult, and each effort seemed
produce results just short of what they should
e been. Believe me, I was holding on to my faith
h both hands. As a matter of fact, as I look back,
as too busy "holding on" to demonstrate the good.

Since last writing you, I sold my house at a profit,
ook a leave of absence from my job, I relocated
another city and, feeling that I would like to re-
in in the general area, I wrote and asked my
ther to join me. She agreed to relocate, which is
nderful; for she can now look after my son dur-
my working hours. I found a new small house
buy and got a wonderful bargain on it. I found a
v job that not only pays more money but has ex-
lent working conditions. I was offered a settlement
an insurance claim that had looked hopeless. We
re able to sell Mother's house at a figure that was
atly to our advantage. The new company em-
ying me agreed to pay my relocation expenses.

All in all, so many blessings poured down, one
top of the other, that it is just wonderful. I feel

better physically. And for the first time in mont
I am really happy and I know that I am happy.
have been able to meet my obligations and at l
I feel happy and peaceful. For the first time in ye
I am actually enjoying being alive!

I want to thank you for your kind assistan
your prayers, and instruction. I am deeply grate
to you for bringing me closer to God. This has be
the greatest help.—*A.S., California.*

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Father, I Thank Thee

I AM SO THANKFUL for all my blessings and for t
marvelous things that have happened since studyi
Unity. It really works! and that, I think, is the gre
est praise one can give it.—*Mrs. G.C.L., Tenness*

GOD BLESS YOU, my dear friends. It is just imp
sible to tell you how much good your prayers h
done for me. I feel really young at the age of
God and Unity are surely taking care of me.—*M*
R.L., Missouri.

IN OUR PREVIOUS letter we told you we were se
ing a new home. A few days before the expirat
of the rental we got your loving and encourag
letter, and three days after that we were led to
of the finest homes in one of the finest areas h
We are a very happy band in our new home.
atmosphere is one of harmony and peace and
ideally suitable for meditation and communion w
God. We see God's peace and goodness being pou
out on all our affairs.—*Mrs. B.M.C., British W*
Indies.

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Gordon Taylor, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Herbert Penn, 3223 N 24
Tucson—Lilian Cook, 2119 E Water

ARKANSAS

Hot Springs—Whipple Bishop, YWCA
Little Rock—Whipple Bishop, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Altadia—Irene Malloy, 6 N 1st
Alturas—John Hinkle, Congregational church
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 109 Cordova
Canoga Valley—Edith Gruenwald, 1025 Canyon rd
Canoga—Harriet Nichols, 1044 Mt Vernon
Compton—Margaret Butterworth, 411 S Santa Fe
Covina—Frances Flickinger, 308 N Citrus, Room 10
Culver City—Carroll Moore, 3979 Tilden
Del Mar—Alma Ladd, 203 E 5th
Downey—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Huntington Park—Edna Drebert, 7900 Pate
Inglewood—Frank Hax, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, 7522 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, C Frankel Kelly, 635 S Manhattan Pl; Helen Mounton, 4419 Mettler; Carrie Price, 1540 W Jefferson
Manhattan Beach—Winifred Dietz, 32d & Highland
Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Monrovia—Helen Wade, Churchill manor, Town & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Ontario—Max Flickinger, 293 N Euclid
Pasadena—C L & Gertrude Tuntland, 524 E Pasadena
Redmond—Winifred Deming, 1125 Nevin
Riverside—Unity, 3843 7th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2020 E Main
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Merton Thorpe, 1 Walbridge rd

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosenerans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club, Maud Guitteau 235 SE 5
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson,

634 Lomax; Sallye Wannamaker, 1420 Tyler

Lakeland—Lucile Miller, 127 S Massachusetts

Lake Worth—Fermor Manley, 628 No H

Miami—John Baughman, 412 NE 22 st

Miami Beach—May Stoiber, 5501 Pinetree

Orlando—Carolyn Parsons, 503 S Orange

Pensacola—Dorothy Thomas, 114 W Garden

Sanford—Josephine Stuckie, Valdez hotel

Sarasota—Dorothy Roy, 1237 Palm No

St Petersburg—Louise Beaty, 801 6 ave S

Tampa—Ruby Wagner, 626 No B

West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave.

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW

Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel

Bloomington—Arthur Tanner, 108 E Mulberry

Champaign—Viretta Sutherland, 212 W Hill

Chicago—W I Hoschouer, 17 N State; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove

Decatur—Hazel Eriseman, 1910 E Wood

E St Louis—Florence Schaefer, 656 N 79

Evanston—Maud Kellogg, 840 Forest

Jacksonville—Viretta Sutherland, Dunlap hotel

Mattoon—Grace Wright, Demaree bldg

Peoria—Eva Conover, 733 Main

Rockford—Bernice Biggers, 115 Regan

Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Elenore Krafft, 2440 Fairfield

Gary—Grace Free, YMCA, 225 W 5th

Hammond—Grace Free, K of P hall

Huntington—Eleonore Krafft, Court house

Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Mildred Brown, 3118 Grand

Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 757 S B
Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 6966 C
Ruth Murphy, 3722 St Charles

Shreveport—Katheryn Jarvis, 721 C

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Hu
ton

Cambridge—Edna Titus, 881 Mas
setts

Worchester—Elinor MacDonald, Ac
bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S

Battle Creek—Ferne Mack, 286 N C

Bay City—Aelola James, 404 S Mc

Birmingham—Frank Glabach, 11
Maple

Detroit—Eric & Catherine Butter
17505 2d blvd; Virginia Shiple
Clifford; Lois Anderson, 146
wood; Estelle Palmer, 11714 G

E Lansing—Roxie Miller, 425 W
River

Flint—Gladys Clarke, 1201 Met
tan bldg

Grand Rapids—Leon Miller, 530 S
ave NW

Grosse Pte Woods—Eve Edeen,
Mack

Jackson—Ferne Mack, 400 S Jack

Kalamazoo—Amy Moffett, 209 W

Lansing—Nora Hines, 217 Townse

Midland—Aelola James, Communit
ter bldg

Muskegon—Leon Miller, YWCA

Pontiac—Blanche Joki, 71½ N S

Royal Oak—Walfred Taurainen,
Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hen

MISSOURI

Independence—Fannie Baldwin,
Delaware

Kansas City—Louis E & Ethel
707 W 47th

Lemay—Julia McKee, 3701 Bayle

Lee's Summit—Unity Village Cen

Overland—Kate Evans, 2422 Goo

Springfield—Polly Weeks, 213 E C

St Joseph—Osla Jones, 1202 Felix

St Louis—Blaine Mays, Skinker
syth; Hilda Westermeyer, 3616
Florence Brummer, 4621 S King
way; Ethel Bradley, 4328 Easto

MONTANA

Billings—Jesse McGuire, 101 Lewi

Bozeman—Mary Wessel, 103½
Arms

-Mary Wessel, YMCA
Falls—Esther Lewis, 1023 2 ave S
ston—Mary Wessel, 322½ W Cal-
ier

NEBRASKA

-C N Broadhurst, 1317 N 42d

NEVADA

-Fay Caswell, 847 University

NEW JERSEY

Park—John Manola, 3d & Emory
sack—Eleanor Drew, Woman's
lair—Gladys Stevenson, 6 S Ful-
n
—Edith Berry, Benzell hotel, 456
d
—Gladys Stevenson, YMCA 128
wood—Louise Gerhold, 365 S Maple
—Edith Berry, 489 W State

NEW MEXICO

uerque—Mina Stevenson, 1219 Ti-
ave NW

NEW YORK

—Lillian Matthews, Statler Hotel
g—Adele Woodruff, 135-42 40 rd
Hills—Adele Woodruff, Tennis
6 Burns
Neck—Emma Jean Sartori, Com-
ity church
gton—Adele Woodruff, RFD2,
dbury rd
—Howard Bradford, 436 N Geneva
ook—Stella Wrenn, 451 Sunrise
tochelle—Ethel Nickelsen, YMCA
Division
York—Georgiana Tree West, J Sig
lson, 1 W 47; Crichton Boatwright,
ark ave; Josephine Siemon, 400 E
Stella Wrenn, 15 E 11 st; Nanna
n, 360 W 125, Rooms 2 & 3;
Holland, 2523 7th ave
ster—Elise Rosenburg, 55 Prince
tady—Marian Hoagland, 6 Ferry
se—Howard Bradford, 110 Onon-

Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

le—Velma Hoffman, 430 McDowell

OHIO

-Wm Fischer, 1075 W Market
—Fred Beale, 2508 Market N
nati—Erna E Wissmann, 2853
ison rd; Millie Leslie, 18 W 9
ond—Earl & Martha Anthony, Ho-
Cleveland; Cleo Lee, Masonic tem-
3615 Euclid
ous—Joe Jones, 4343 N High
—Michael Giannuzzi, 1008 Grand

—LuDora BeVier Sederis hotel
on—Unity, 117 Ross

Mansfield—Carol Whipple, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Thomas Coates, 152 High NE
Youngstown—Thomas Coates, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N. Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Medford—Unity, Holly Theater bldg
Portland—Rose Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

VIRGINIA

Fairfax—Mildred Park, Town Hall

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Steigler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

Wheeling—Ada Frew, Catholic Women's League, Chapline & 14

WISCONSIN

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Montreal—May Duncan, 1501 Chomedy

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

Toronto—Mary & George Dunning, 173 Eglinton ave W

Vancouver—John Wilkinson, 1557 W Broadway

Windsor—Louise Thies, 595 Victoria

Winnipeg—Dorothy Lundgren, 356

ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikkin Penrhyn rd

London—Ruth Hacking, 6 Stanhope race, W 2

Nr Whitstable—Olive Hacking, 14 sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co Du

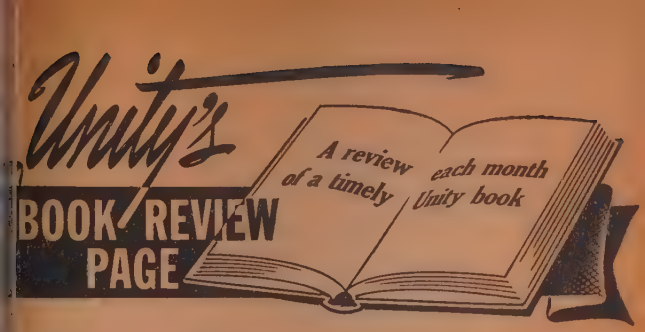
JAPAN

Tokyo—Shigeharu Uchida, 2297, 2-c Kasuga-cho, Nerima-ku

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France— 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, M (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Goode Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakoski, land; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portugue

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Mysteries of Genesis

By Charles Fillmore

The Book of Genesis offers much to Bible students
en rightly understood. An analysis of its true mean-
is presented by Charles Fillmore in *Mysteries of*
esis. To help his readers understand the Book of
nesis, the key to the Bible, the author has answered
stions such as these: "What is meant by 'The Spirit
God moved upon the face of the waters'?" "What,
erms of mind, is 'darkness'? 'Light'?" "How was
breath of life 'breathed into' man's nostrils?"

Throughout the thirteen chapters of this book
rles Fillmore shows how man can apply the mental
s of creation to bring about the manifestation of the
gs he desires in his own world. Taking a few verses
time, Mr. Fillmore analyzes Genesis with a view to
ctical application of its teaching today.

Those who will earnestly follow Charles Fillmore
ough the 376 pages of *Mysteries of Genesis* will find
ch reward in new light and understanding.

(*Mysteries of Genesis* is priced at $2 a copy.)

UNITY BOOKS

For Beginners in Truth

- Beginning Again
- Be!
- Doctor Houston Speaking
- Favorite Unity Radio Talks
- God a Present Help
- God Is the Answer — *Dutch, English*
- Great Physician, The
- How I Used Truth — *German, English, Greek, Swedish*
- How to Let God Help You
- Lessons in Truth — *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek*
- More Wonderful You, A
- Myrtle Fillmore's Healing Letters
- New Ways to Solve Old Problems
- Peace Begins at Home
- Practical Christianity for You
- Prove Me Now
- Special Methods for Attaining Spiritual Mastery
- Story of Unity, The
- Things to Be Remembered
- Whatsoever Ye Shall Ask

For Healing

- Christian Healing — *German, English*
- Divine Remedies
- Jesus Christ Heals
- Truth Ideas of an M.D. — *Italian, German, English*
- You Can Be Healed — *Swedish, English*

For the Home

- Unity Vegetarian Cookbook
- You and Your Child — *French, English*

For Prosperity

- Both Riches and Honor — *French, English*
- Prayer in the Market Place
- Prosperity
- Prosperity's Ten Commandments
- Working with God

For Inspiration

- Best-Loved Unity Poems
- Be of Good Courage
- Household of Faith, The
- Lovingly in the Hands of the Father
- Mightier than Circumstances
- Prayer Changes Things
- Sunlit Way, The

For Devotion

- Effectual Prayer
- Holy Bible, American Standard Version
- Keep a True Lent

For Advanced Study

- Atom-Smashing Power of Mind
- Christ Enthroned in Man
- Have We Lived Before?
- Know Thyself
- Let There Be Light
- Metaphysical Bible Dictionary
- Mysteries of Genesis
- Mysteries of John
- Selected Studies
- Talks on Truth
- Teach Us to Pray — *French, English*
- Twelve Powers of Man, The
- What Are You?

For Children

- Adventures of the Seven Spartans
- Barky's New Home
- Barky and His Friends
- Crybaby Kangaroo
- Jet's Adventures
- Jet and the New Country
- Jet's Choice

NEWS from UNITY

se New Pamphlets Now Available

veral new pamphlets have added to the list of five-Unity pamphlets:

Omnipresence," by John Manola, originally ap-ed as an article in *Weekly* y magazine.

He Healeth Me," by L. ens Hatfield, was first lished in UNITY maga-

The Longing of Our s," by Myrtle Fillmore, condensation of Chap-XVII in the book *How to God Help You.*

mong the more than 140 on Unity's list are phlets on calmness, free-youth, finding employ-, joy, and many other cts. You may order as-nents of pamphlets on Bible, healing, human ons, prayer, prosperity, soul development. You have a complete list of Unity's five-cent pamphlets simply by requesting it from Unity headquarters, Lee's Summit, Missouri.

October Prayers for Children

The prayer feature "My Daily Word with God," appearing each month in *Wee Wisdom* (the Truth magazine for children), has given important help to many boys and girls. This two-page feature provides a prayer for each day of the month written in simple language that a child can understand and use.

Because this feature is so popular, Unity has printed extra copies of this month's prayers. If you would like copies, Unity will be happy to send them free upon request. Unity's Good Neighbor Fund, which is supported by love offerings, makes it possible for us to send out free literature in this way.

Braille Wee Wisdom *Seen on Television*

The Braille edition of *Wee Wisdom,* Unity's magazine for children, was recently shown and discussed on a popular television program. Many Unity friends wrote in about the broadcast, and this letter, which we would like to share with you, is typical:

"While watching the show 'Queen for a day,' I was happy to hear the announcer, Jack Bailey, announce that a recent 'Queen' who had two blind children had received a subscription for two copies of *Wee Wisdom* in Braille each month absolutely free.

"Having studied the Unity teaching for many years, I knew about that phase of your work and yet, somehow, that announcement and the applause that followed it made me realize as never before how great must be the demand for your inspiring teachings in Braille. Please accept the enclosed offering for your Braille Fund or wherever it is most needed."

Wee Wisdom, for children, and *You* magazine, for teen-agers, are published in Grade 2 Braille. The adult publications in Braille are in Grade 1½ and include the magazine *Daily Word,* the book *Lessons in Truth* and the booklet *Finding Christ,* by H. Emilie Cad

Unity's Braille publicat are sent free to any b person who wishes to rec them and who can read grade of Braille specif This work is suppo through love offerings. If wish to have a share in service, your offering sh be addressed to the Br Fund at Unity headquar

Help Teen-Agers Lea the Value of Money

Young people may be clined to measure succes terms of money alone, forget that other things even more important.

"When I first began earn my living," James Sweaney, editor of *You* m azine, tells us, "my idea that happiness increased decreased in direct pro tion to the amount of m one was able to comm . . . Now that I have through some financial and downs and observed financial experiences of t around me, I know money is not the sole mea of happiness. I know happiness depends largel being 'happy-minded' r than on the bank roll."

In his book *Practical C tianity for You,* from w

e words come, Mr. ney goes on to explain a true state of wealth or perity is. He also gives y helpful ideas in this fth chapter for having right attitude toward ey and finding true hap- is. *Practical Christianity You* is $1 a copy.

Date Farm, a Diet, a Smuggler's Son

he October "bill of fare" *Good Business* magazine des these three features: God Works in Wondrous s," by Alexander Lake, about the son of an lish smuggler who, gh prayer, escaped the of crime to which he was and built a triumphant s a trader in Africa.

A Date with Success," by tte Laine, is an account he Valerie Jean Date near Thermal, Cali- a.

The Doctrine of 'Do It ," by J. L. Keith, tells the author found a od of sticking to a d diet, and learned that method would solve problems as well.

you are unfamiliar with *Business* magazine, not write for a sample ? Or order a year's sub- ion, priced at $1 for twelve issues, and ask that it begin with October.

Coming Next Month in UNITY

What are your words bringing to you? Are they fulfilling your desires and bringing you health, prosperity, and happiness, or are they holding you in conditions not to your liking? If the latter is the case, you may need to take stock of the words you speak and the thoughts that fill your mind.

"There is power in the spoken word and in the thoughts we think," Frances Hull Topping tells us. "We have seen it demonstrated time and again, sometimes to bless and heal and sometimes to wound."

This is an excerpt from the article entitled "The Power of the Word," which appears in November UNITY. In it this author gives powerful help toward changing the conditions that we decree each day in our lives. "Nothing on the outside has power to produce inharmony unless we consent to it," she tells us. "We can reverse negative action with Truth, the Truth that there is only one power, the power of good, God, omnipotent, omnipresent, eternally available for our ac-

ceptance and use under all circumstances and conditions in which we may find ourselves."

Be sure to read this powerful article next month.

Unity Sunday-School Material

Are you familiar with the Sunday-school material that Unity has available for all age groups? These supplies have been prepared by persons who are actively engaged in Sunday-school work, and include everything from graded Truth Lessons and Junior Bible Lessons to attendance cards and birthday buttons. Unity maintains a special Sunday-School Department to answer any questions you may have about the material available.

Unity publishes a catalogue that lists and describes all of the Unity Sunday-school supplies and gives details of the advisory service. You may obtain a copy of this catalogue and further information about Unity's Sunday-school material by writing to the Sunday-School Department in care of Unity headquarters at Lee's Summit, Missouri. (When ordering please state the ages of the group for which the material is intended.)

Three Retreats To Be Held

Three retreats are sc
uled at Unity Village fo
month of October. The
of Unity Retreat will be
from October 7 to 11;
Fall Retreat will be
from October 14 to 20;
the Harvest Retreat wil
held from October 26 to
vember 1.

If you plan to attend
one of these retreats,
should make arrangemen
do so at once by writin
the Director, Unity Retr
Lee's Summit, Missouri.

Help Us By Renewing Early

Unity would like to re
your help. During the
Christmas season, nearly
000 subscriptions for
ous Unity periodicals wil
pire. And this happens
time when our office is
ready stacked high with
Christmas gift orders!

Will you help us?
you send in your advanc
newal order now, *if your*
scription expires at any
in the next few month
that we can handle it b
the rush season?

Your renewing now w
appreciated by every U
worker. Thank you.

AVE YOU DISCOVERED THIS TREASURE?

ROM DISTRICT OF COLUMBIA: "My book *The Unity Treasure Chest* has been a real joy to me. Each article in it is a treasure by itself."

ROM ENGLAND: "I have just finished reading *The Unity Treasure Chest,* and what a treasure it is! Thank God for the inspired authors who have made such a book possible!"

ROM OKLAHOMA: "I have read *The Unity Treasure Chest,* and it is the most wonderful and helpful book I have ever read. I have read many of the chapters over and over again, and they have given me a better understanding of God than I ever had before. The book has been such a great blessing to me that I have bought another one to give a friend. I found it at a time when I was seriously in need of divine guidance and help."

ROM FLORIDA: "Our copy of *The Unity Treasure Chest* has an honored place on our coffee table, and it is like an old friend to turn to when we are in need of inspiration or comfort. Thank you for this wonderful book."

HE UNITY TREASURE CHEST offers 363 pages of vital Truth teaching, with an introduction by Lowell Fillmore, president of Unity. Beautifully bound in blue and protected by a colorful dust jacket, this book is $4.95 a copy.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

FOUR SMALL BUT MIGHTY BOOK
on Prayer, Prosperity, and Healing

Here are four small but important Uni books that you may have overlooked in yo Truth reading. These little books contain wealth of powerful spiritual help that can sh you the way to more effective prayer, increas prosperity, and better health:

The Silence—This is one of the most vit phases of prayer, according to E. V. Ingraha who wrote this book. A right understanding a use of the silence can be a strong factor bringing us the good we have long sought vain. Price, 50 cents a copy.

Book of Silent Prayer—You will find he many favorite Unity poems, prayers, and sh articles, including selections by Charles, Myrt and Lowell Fillmore, plus Silent Unity aff mations for specific needs. Price, 50 cents copy.

As You Tithe so You Prosper—You can i crease your prosperity through tithing, and th book by L. E. Meyer, minister of Unity Temp in Kansas City, Missouri, gives many helpf ideas on how to do it. Price, 50 cents a copy.

A Six-Day Healing Practice—Here is Charl Fillmore's intensive course of mind trainin designed to help you prove God's law of heali in your life. Price, 25 cents a copy.

Be sure to include one or all of these lit books in your program of Truth reading.

UNITY SCHOOL OF CHRISTIANI
LEE'S SUMMIT, MISSOURI

TIME FOR MEDITATION

No matter how our daily work may press us, nding time to meditate each day helps us work ith new ease and speed.

An excellent aid in cultivating the habit of aily meditation is the Unity magazine *Daily Vord*. This convenient, pocket-sized magazine resents a lesson, prayer, and Bible verse for ch day of the month and is edited under the spiration of Silent Unity, Unity's prayer de- rtment.

"I enjoy reading *Daily Word* very much," e friend writes. "Little did I realize that I uld get so much help and inspiration from tting aside just three or four minutes a day. seems as though each lesson in *Daily Word* st fits my case, and this little magazine is inging me closer to the Father each day."

Daily Word also features outstanding articles r well-known Truth writers, such as: "There Plenty of Time," by Mary Kupferle, appear- g this month. This article gives you simple, finite help in finding the time you need and ing your work speedily and in a relaxed state mind. "I Accept Myself," by Martha Smock, so in October, tells how to replace frustration th confidence and self-approval.

Daily Word also offers inspiring poetry and beautiful full-color cover photograph each nth. $1 a year brings you twelve issues of ily help and encouragement.

NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"OVER A THOUSAND DOLLARS IN RAISES"

"When I began using the Prosperity Bank," writes a friend in Ohio, "we were struggling along having a hard time meeting our bills. During the past year I have saved continuously in my Bank. This experience has meant a great deal to me, for I know more about God's prosperity and feel more of God's love. Many of our problems have faded away. Since using the Bank this past year, my husband has received over a thousand dollars in salary raises. We have found a home to buy, and we are happy and grateful."

The Bank drill can help you to bless your own life and to bless three friends with UNITY as well. Your filling in the coupon will begin their subscriptions and will bring you a Prosperity Bank with full instructions for use.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

SPECIAL INTRODUCTION FOR TEEN-AGERS

"I wish every teen-ager could have *You*!" say the many friends who are familiar with *You*, Unity's magazine for teen-agers.

This month they have a special opportunity to help make this wish come true. The October issue has been prepared as a "Special New Friends Issue" to introduce the help of *You* magazine to new friends who do not now receive it. Here are some of the features new readers will enjoy:

"How Poised Are You?" Duane Valentry gives tips on how such glamorous screen personalities as Ann Sothern, Doris Day, Roy Rogers, and others maintain their poise and how any young person may do the same. "Are You Life-Size?" James A. Decker offers valuable help toward improving our attitudes and being "life-size." "The Challenge," an exciting Halloween story by Wayne C. Lee. "When You Don't Understand," an article by Helen L. Renshaw.

Each month *You* gives teen-agers simple, usable help in solving the problems that come up each day—at school, at home, and in their social lives. You can send some young person you know a full year of *You*, the teen-ager's best friend, for only $1. Why not order a subscription today and arrange an introduction?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

NEEDS

Elizabeth Landeweer

The mind needs vistas—needs to stray
Down sunlit tunnels under dappled boughs.
It needs at times to look away
To far-off hills with peace upon their brows;
It needs to pasture thoughts like sheep
Upon some gentle distant slope.
It needs to mount on wings, and keep
A star-kissed eagle's nest of hope.
It needs to go and gather fruit
From orchards of the upper air;
To fertilize its hungry root
With boundless depths of faith and prayer.
It needs to be a harvester,
And know the tares of life from wheat;
It needs to be a bargainer
Among the bitter and the sweet.
And, oh, mind needs at last to turn
With all its needs fulfilled in one,
Homeward to God—to glow and burn
Like some warm sunflower in the sun!